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The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M
" St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 8 "
" Church of the Holy Communion 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" Emmanuel Church, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
Church of the Transfiguration, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 6 A. M.

Calendar for August.

10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. Tenth Sunday after Trinity, St. Bartholomew the Apostle.
31. Eleventh Sunday after Trinity.

SEPTEMBER.

7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17. Ember Day.
19. 20. } Ember Days.
21. Fourteenth Sunday after Trinity, St. Matthew, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

Poetry.

[From the Boston Courier.]

Ruth's Address to Naomi.

Vide Ruth, i. 16, 17.

I will not leave thee ; urge me not ;
For thou art sad and lone ;
And well I know thy heart responds
To fond affection's tone.
I would unite love's broken ties,
Reclasp its flowery chain,
Its sweetness and its beauty throw
Around thee once again.

At starry eve, at moonlight hour,
My presence then shall cast
O'er thee a charm of gentle power,
That will illume the past.
Thy lonely lot, O heed it not!
I'll ever with thee roam ;
And gladly leave yon sunny spot—
The olive grove of home.

The golden corn that gracefully
Is swinging in the breeze,
The flocks we kept beneath the shade
Of our ancestral trees ;
The purple clusters of the vine,
Which crown Judea's hills,
Have ceased to charm—I do not pine
For sparkling fount or rills :

From each I turn, and offer thee
A boon which doth impart
To life its sweetest harmony,
A true and loving heart.
Thy people shall my people be ;
Then bid me not begone,
To leave thee in thy misery,
Forlorn—bereft—alone.

And when in prayer thou bend'st thy knee
To Israel's God divine,
Oh, then in faith I'll bow with thee,
Before his hallowed shrine ;
Our harps we'll tune in notes of praise
By Jordan's sacred shore,
'Till memory sad of other days,
Shall cloud thy soul no more.

And where thou diest I will die—
The cedar tree shall wave
In low and mournful melody
Above our common grave.
Then bid me not again depart,
Afar from thee to rove ;
For life were utter misery
Without thy smile of love.

Boston, November 26. C. A. O.

Selected Matter.

The Voyage of Life.

AN ADDRESS

Delivered before the Belles Lettres Society, of the College of St James, Maryland. June 10, A.D., 1851. *By the Rev. M. Mahan. Published by request of the Society. Philadelphia,* 1851

[Concluded.]

4. Beyond the shore of the Sirens there is next in the order of trial a Scylla and Charybdis*—Scylla, bleak, barren, and inaccessible, stands out on one side, a picture, it may be, of a life too lonely and self-sufficient. The whirling gulf of Charybdis, with its many arms stretched out, and its jaws wide open, is a symbol of the whirl and roar, and absorbing and distracting claims of the great maelstrom of society. Between these two "the middle way" is the only line of safety. Ulysses showed his human instinct by steering, as most men do, a little too near to Charybdis. He also forgot the warning he had received at the beginning of his course ; and instead of pursuing his safety by calm and deliberate steering, he took up arms against the monster, thinking to achieve a victory in the same way as in his earlier contest with Circe. This is a natural impulse with earnest minds, when beset by the din and clamorous abuses of the world. Seeing the manifold evils of society, (some men whirling in a gulf of pleasure, others tossed by ambition, others swallowed up in avarice or luxury,) and distracted by the strife of tongues, that swells angrily and loudly over all, they are apt to take arms against this "sea of troubles." They set themselves to condemning social evils ; or rashly battle with them ; or attempt to reform them, without first reforming themselves ; or at all events rail or complain against them. In so doing, moreover, they commonly show more valor than discretion. Battling with all their might against some one head of the social hydra, they overlook the six long necks, which (as in the case of Ulysses) are picking out the choicest of the crew. Casting out one devil from the house, they sweep and garnish it for the occupation of seven. It would be a wiser course, and much mischief would be prevented, if men could learn from Ulysses, that while Circe is to be fought and bound, Charybdis is rather to be avoided. To preserve a calm and even temper amid the whirling follies of society, to pass through the world as being in it and yet not of it, is more effective, commonly, and more truly heroic than the most sturdy and clamorous opposition. He that rails against abuses, merely adds one angry voice to a din already excessive. He that calmly avoids them, and steers a straight course through whirling and bewildering opposition, secures his own safety, and marks more clearly the path of safety for others. Between Scylla and Charybdis, avoiding a gloomy and barren isolation on one hand, and steering clear of social distractions, and "the strife of tongues" on the other, is the truest and most manly course. It secures independence of character. It guards against sullen misanthropy. It enables one to love and do good to his fellows, without forgetting for a moment that *his own course is onward and forward.* The misanthrope may stand like a rock, and frown upon society. The mere worldling may whirl like drift-wood in its giddy circles. The man and the Christian calmly and steadily moves on.

5. But besides Circe, corresponding to that temptation which we call in theological language "the flesh," and Charybdis, which is no unmeet picture of "the world," the old Bard does not forget a third, more terrible than either, the conflict of subtle and plausible expediency with high-toned straightforward principle. Or rather it is a choice between an *express divine command* and a seeming necessity to disregard that command. The homeward-bound crew are becalmed near a beautiful island.* Their provisions fail. Hunger begins to pinch them. Famished, and well nigh hopeless, they look out upon innumerable flocks and herds, offering themselves an easy prey, but *sacred to the Sun,* and which by express commandment they were forbidden to touch. This was a crisis to try men's souls. Ulysses, the inflexible leader, falls asleep. Presumptuous Reason starts up in his place, in the shape of one of his companions, and, aided by the seeming necessity of the case, easily argues away their scruples, and trampling old-fashioned Reverence under foot, carries death and panic into the ranks of the sacred flocks. For this fell crime the companions of Ulysses are afterwards scattered and slain. They had committed the presumptuous sin which hath no forgiveness. They had sacrificed *principle,* which is the only element in man, strong and patient enough to endure unto the end.† They had adopted in its stead expediency, which misleads, and scatters, and destroys. The consequence was, that Ulysses, like a nobler witness, was in the end of his journey alone. Alone he had resisted the temptation that tries men's souls. Alone he was cast finally, a single-handed witness for principle, and for inflexible law, against pliant expediency, upon the isle of the amiable goddess Calypso.‡

6. This also was a temptation. It was one, moreover, so peculiarly seductive, that even Ulysses, the wise hero of so many battles, did not come off entirely unscathed. It was a temptation of *grottos* and *shady walks,* and *quiet and peaceable abodes ;* of repose after toil, and rest before the battle is quite ended ; and the wish, so natural in all who have known anything of the weariness of life, to fold the arms and look on, and to subside into any easy and quiet indifference.

To Ulysses, wearied and disgusted, sorely tossed by the waves, betrayed by his friends, and forsaken, this last trial was almost irresistible. He, in fact, resigned himself to it. In the bowers of Calypso he began to forget his far-distant home. He sighed for rest. And rather than not have it, he was willing to accept the counterfeit, that the amiable Calypso offered. Heaven, however, was kinder to him, than he to himself. He had fought too well to be thus abandoned in the end. A winged Messenger comes down and awakes him from his torpor. His bands are unloosed. Calypso reluctantly consents to release him. Launching once more upon the wave, with whatever remained to him of the outfit of his voyage, he encounters that last, and angriest, and most vehement storm, that beats upon the head of man. Twenty long days he is tossed on the merciless wave ;‖ till at last, driven by the tide into a sheltered cove, he is thrown naked, companionless, and helpless, as when he first came into the world, upon the "far-away isle of the Phæacians."

7. This is the picture of that true rest, which awaits the faithful day-laborer in life's vineyard. This is the haven, where the true mariner would be. Calypso had offered in her grottos and dim bowers, a worthless counterfeit of this rest. The isle of the Phæacians, however, was the reality. For it was "a far-distant realm, smiling sweetly beneath the sunshine of Heaven's favor, which no man could ever reach with hostile purpose, and which no human foot could touch, but those of the naked and destitute voyagers, who had run their race, and finished their course beneath the eye of Jove." This is the rest that is ordained for the people of God. Here they do rest from their labors. Received with boundless hospitality beneath the roof of Alcinous, the great-hearted King, they "lack neither food nor raiment, nor any manner of thing that the needy and desolate should have." They listen, like Ulysses, with a joy, full of tears, to the story of their deeds, recounted by hoary-headed minstrels. They are commanded to lay aside their grief, and to dispel all care from their hearts, and to address themselves to games and sports, to music and dancing, and "inextinguishable laughter." In such things as these the peace-loving Phæacians excelled. They knew nothing of war. They abhorred the sanguinary frivolity of "ingenious men." With no feuds, no strife, no commerce, seeing nothing of humanity, save the occasional wanderer, whom "the wave threw up," naked and exhausted, upon their coasts, and whom they welcomed with the affectionate eagerness of little children, they revelled in the sunshine of an inexhaustible felicity. They entertained their chance visitors with an eager, and guileless confidence. They loaded them with presents, and with all good wishes and prayers. And when at last they dismissed them, and sent them forward on their journey, it was no longer to the peril of tempestuous seas, or to the tedious labor of the oars. In ships "self-impelled," "self-steered," Ulysses was embarked, richer than when with all his companions and his spoils he set out from Troy. The heaven-sent breezes lulled him into a soft and delicious slumber. The "wine-faced sea" murmured. And when he awoke, he found himself with all his rewards, and all his "good deeds" around him, on the shores of his Home,—the place of the great judgment-trial,—the field of the decisive battle with Antinous, the Adversary,—the scene, in short, of that final victory, after which there are no more battles, but a well-earned home, with an unquestionable title, and crowns, and sceptres, and a glory "that fadeth not away."§

In this way I have endeavored to trace out in a living picture of Homer, some way-marks at least of that great voyage of life, which is invisibly written upon the tablets of the human heart. Homer was a true poet. As such he was unconsciously, perhaps, more or less of a prophet. He had that true "gift of utterance," which in child-like simplicity utters nought but "winged words ;" words that speed far away from the utterer, and soar through strange climes, and sparkle in the sun-light of other skies, and borrow from each, hues of meaning that at first were never imagined.

In conclusion, I will venture to express the hope, young gentlemen, that the outline I have traced will find a witness of its truth, in your own experience. I can wish you no greater happiness in this life, than what the old poets call "the joy of battle." For this alone leads to the joy of victory in the life to come. At your present time of life, you can conquer Circe, by tasting of no cup of pleasure, till you have learned the self-control which dashes the charmed goblet to the ground, and breaks the wand of illusion. Later in life, when knowledge begins to charm and mislead, you may conquer that by making sure of a worthy aim, and by attaching yourselves to its steadfast and untiring pursuit. When the world would absorb you in its giddy mazes, neither battle unnecessarily, nor loiter, nor verge towards the cliffs of a gloomy isolation, but manfully, and quietly go forward in the middle way. When principle, however, conflicts with expediency, or even with apparent necessity, remember that then there is no middle path! The only true course for a man is that, which is expressed in the adage, "Athanasius contra mundum ;" the man of truth, with truth alone to befriend him, on one side ; the world, with an untruth, on the other : companions of Ulysses unanimously touching things forbidden, Ulysses refraining and starving. May such be in substance your future course. May such be the picture of your lives. In whatever sphere you may move, and whatever may be your callings, may your lives be heroic in that true sense of heroism, to which you are specially elected. For there is no higher election, than like you to be called "sons of God." There is no truer Home, than that "House of God," which He has prepared for His children. There is no Heroism more genuine, and more worthy of the noblest spirits, than to labor, and struggle, and "remove mountains," if needs be, in order to secure that calling, to make that election sure, and finally to attain that home.

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*Odyss, xii. 235.

* Odyss. xii. 260.

† Odyss. xii. 450.

‡ This is the drift of the great satirist, in that noble line—

"Et propter vitam vivendi perdere causas."

‖ Odyss. v.

§ Odyss. vi.—xiii. The facility of matching "the lone isle of the Phæacians" with the Christian doctrine of *an intermediate Rest,* is increased by the fact, that after the hero reaches his final home, the island mysteriously disappears. A great mountain falls upon it, and buries it. Altogether this isle, inhabited by a peaceful race, whom the Gods had placed out of reach of the violence, and the guile of men, (Odyss. vi.) is among the most marvellous of the "Speciosa miracula." There is an air of Paradise about it, a redundancy of innocent and child-like gaiety, which leaves "the blessed islands" of Pindar entirely out of sight. Rightly interpreted, it might clear "the good Bard" of that charge of religious despondency, to which the gloomy pictures of the 11th book have exposed him.

From the John Bull.

MEMOIRS of William Wordsworth, Poet Laureate, D. C. L. By Christopher Wordsworth, D. D., Canon of Westminster. 2 vols. London : E. Moxon, 1851.

(Concluded.)

We cannot resist the temptation of transcribing, from among the many passages which we have marked, a few more, bearing with particular force on questions of the day, on which the testimony of such a man cannot fail to have its weight. Of the latitudinarian tendency to efface creeds and to produce religious concord by the abandonment of distinctive doctrines, which gave rise to the Bible Society, and has given birth to the Evangelical Alliance, Wordsworth thus speaks, in connection with a notice of the first-named Association, in a letter to a friend :—

"As to the Bible Society, my view of the subject is as follows :—1st. Distributing Bibles is a good thing. 2ndly. More Bibles will be distributed in consequence of the existence of the Bible Society ; therefore, so far as that goes, the existence of the Bible Society is good. But 3rdly, as to the *indirect* benefits expected from it, as producing a golden age of unanimity among Christians, all that I think fume and emptiness, nay, far worse. So deeply am I persuaded that discord and artifice, and pride and ambition, would be fostered by such an approximation and unnatural alliance of sects, that I am inclined to think the evil thus produced would more than outweigh the good done by dispersing the Bibles"

Not less worthy of deep attention are the following thoughts on the subject of education :—

"The more I reflect upon the subject, the more I am convinced that positive instruction, even of a religious character, is much over-rated. The education of man, and above all of a Christian, is the education of *duty,* which is most forcibly taught by the business and concerns of life, of which, even for children, especially the children of the poor, book-learning is but a small part. There is an officious disposition on the part of the upper and middle classes to precipitate the tendency of the people towards intellectual culture in a manner subversive of their own happiness, and dangerous to the peace of Society. It is mournful to observe of how little avail are lessons of piety taught at school, if household attentions and obligations be neglected in consequence of the time taken up in school tuition, and if the head be stuffed with vanity from the gentlemanliness of the employment of reading."

On the Roman Catholic question the mind of Wordsworth was accordant with that of Southey and of all the deep thinkers of the age, among whom, unhappily, its statesmen are not to be reckoned ; else the price of political power would not have set at nought, as completely as it has done, the wisdom of its sages. The most interesting record of Wordsworth's opinions on the last-named subject, is an essay in the shape of a letter, addressed to one of the prelates of the Church in March, 1829, when the discussion of the Emancipation question was at its height. He thus sets out the point at issue :—

"The question before us is, can Protestantism and Popery, or, somewhat narrowing the ground, can the Church of England (including that of Ireland) and the Church of Rome be co-ordinate powers in the constitution of a free country, and, at the same time, Christian belief be in that country a vital principle of action?"

We regret that we cannot make room for more than one brief extract from this instructive document :—

"As holding out attractions to the upper orders, the Church of England has no advantage over that of Rome, but rather the contrary : Popery will join with us in preserving the form, for the purpose and in the hope of seizing the substance for itself. Its ambition is upon record. It is essentially at enmity with light and knowledge : its power to exclude these blessings is not so great as formerly, though its desire to do so is equally strong, and its determination to exert its power for its own exaltation, by means of that exclusion, is not in the least abated. The See of Rome justly regards England as the head of Protestantism : it admires, it is jealous, it is envious of her power and greatness ; it despairs of being able to destroy them ; but it is ever on the watch to regain its lost influence over that country, and it hopes to effect this through the means of Ireland. The words of this last sentence are not my own, but those of the head of one of the first Catholic families of the country from which I write, spoken without reserve several years ago. Surely the language of the individual must be greatly emboldened, when he sees the prostrate condition in which our yet Protestant Government now lies before the Popery of Ireland. 'The great Catholic interest,' 'the old Catholic interest,' I know to have been phrases of frequent occurrence in the mouth of a head of the first Roman Catholic family of England. And, to descend far lower,—'what would satisfy you?' said, not long ago, a person to a very clever lady, a dependent upon another branch of that family. 'That Church,' replied she, pointing to the parish Church of the large town where the conversation took place. Monstrous expectation! yet not to be overlooked as an ingredient in the compound of Popery. This 'great Catholic interest' we are about to embody in a legislative form. A Protestant Parliament is to turn itself into a canine monster with two heads, which, instead of keeping watch and ward, will be snarling at and bent on devouring each other.

"Whatever enemies the Church of England may have to struggle with now and hereafter, it is clear, that at this juncture she is especially called to take the measure of her strength as opposed to the Church of Rome ; that is her most pressing enemy. The Church of England as to the point of private judgment, standing between the two extremes of Popery and Dissent, is entitled to heartfelt reverence ; and among thinking men, whose affections are not utterly vitiated, never fails to receive it. Popery will tolerate no private judgment, and Dissent is impatient of anything else. The blessing of Providence has thus far preserved the Church of England between the shocks to which she has been exposed from those opposite errors ; and, however some of her articles may be disputed about, her doctrines are exclusively scriptural, and her practice is accommodated to the exigencies of our weak nature. If this be so, what has she to fear? Look at Ireland—might be a sufficient answer. Look at the disproportion between her Catholic and Protestant population. Look at the distempered heads of her Roman Catholic Church insisting upon terms, which in France, and even in Austria, dare not be proposed, and which the Pope himself would probably relinquish for a season. Look at the revenues of the Protestant Church, her Cathedrals, her churches that once belonged to the Romanists, and where *in imagination* their worship has never ceased to be celebrated. Can it be doubted that when the yet existing restrictions are removed, that the disproportion in the population and the wealth of the Protestant Church will become more conspicuous objects for discontent to point at ; and that plans, however covert, will be instantly set on foot, with the aid of new powers, for effecting an overthrow, and; if possible, a transfer?"

We cannot draw our notice of these volumes to a close, without recording our own sense of the value of their contents. To the lover of Wordsworth's poetry the biographical commentary which they supply, showing how the bard's finest conceptions were cradled, so to speak, will prove singularly interesting ; and the Christian moralist and philosopher will find in these memoirs of the inner life of one of the profoundest thinkers and the purest characters of the age, abundant materials for further research into the mysteries of man's nature, and into the depths of truth. On the part of the Christian public we desire to tender to the learned editor our warmest acknowledgments for this novel and grateful addition to his many and valuable literary labors.

Extract from "*The Gospel, in the Church ; triumphant, everywhere :*" The Jubilee Sermon, in St. Mary's Church, Burlington, N. J., on Sunday, June 22, 1851. By the Rt. Rev. George Washington Doane, D.D., LL.D., Bishop of the Diocese, and Rector of the Parish.

As long ago as 1585, the Gospel was preached in America. Its first Missionary was Hariot, who came out with Sir Walter Raleigh, as his Mathematical Instructor. What he says, of its reception, by the savage natives, is quaint, but striking. "Many times, and in every town, where I came, according as I was able, I made declaration of the contents of the Bible : that, therein, was set forth the true and onely God and His mightie works ; that therein was contained the true doctrine of Salvation, through Christ, with many particularities of miracles and chief points of Religion, as I was able then to utter, and thought fit, for the time. And, although, I told them, the booke materially, and of itself, was not of any such virtue, as I thought they did conceive ; but, only, the doctrine therein contained ; yet, would many be glad to touch it, to embrace it, to kisse it, to hold it to their breasts and heads, and stroke over all their body with it ; to showe their hungry desire of that knowledge, which was spoken of."* The first planting of the Church of Christ, in America, was at Jamestown, in Virginia, by the Rev. Mr. Hunt, a Missionary of the Society, in England. He administered the Holy Communion, to his little pilgrim flock, on the 14th of May, 1607 ; the day after their landing. Now, this was thirteen years before the Mayflower brought in the Puritans, into New England ; and half a century before the Papists, with Lord Baltimore, had settlement, in Maryland. So perfect is our title, through our Mother Church, of earliest occupation, of this country ; and so distinctly is the charge of schism thrown on the interlopers, by whatever name, that came in, after. As early as 1649, in the Protectorate of Cromwell, a Corporation, for the Propagation of the Gospel in New England, was established ; which at the Restoration, was enlarged : when Lord Clarendon was the first named of the Society, and the Hon., and most excellent, Robert Boyle, the first President.

It was not until fifty years from that, that the Rev. Dr. Bray, in 1698, originated a voluntary association, with more extensive views and objects ; and, returning home, from Maryland, in 1700, obtained, from King William III., aided in this, materially, by the then Archbishop of Canterbury (Tenison), and the then Bishop of London (Compton), the royal signature, to the Charter of the Society, for the Propagation of the Gospel in Foreign Parts : which was affixed, on the 16th day of June, in the year of our Lord, 1701 ; one hundred and fifty years ago, on Monday last. The objects of the Society are stated, in the Preamble. "Whereas we are credibly informed, that in many of our Plantacons, Colonies, and Factories, beyond the Seas, belonging to our Kingdom of England, the provision for Ministers, is very mean ; and many others of our said Plantacons, Colonies and Factories wholly destitute and unprovided of a mainteynance, for Ministers, and the Publick Worship of God ; and for lack of support and mainteynance, for such, many of our loveing subjects do want the administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity ; and, alsoe, for want of learned and orthodox Ministers, to instruct our said loveing subjects, in the principles of true religion, divers Romish Priests and Jesuits are the more encouraged, to pervert and draw over our said loveing subjects to Popish Superstition and Idolatry ; and, whereas, we think it our Duty, as much as in us lies, to promote the glory of God by the Instruction of our People, in the Christian Religion ; and, that a sufficient mainteynance be provided, for the Orthodox Clergy, to live amongst them, and, that such other provision be made, as may be necessary, for the Propagation of the Gospel, in those parts ; Know ye therefore ——." To show how many of the hearts of England's best were interested, in this pious work, it will only be necessary, now, to mention, as among its original Corporators, Archbishops Tenison, Sharp, Wake and Potter, Bishops Compton, (who was especially our patron, here) Williams, Patrick, (the Commentator, and author of so many books for personal devotion,) Cumberland, Burnet, (the historian,) Wilson, (of Sodor and Man, by eminence, *the Apostolic,*) Beveridge, (so distinguished for learning, and for piety,) Gibson, (the great ecclesiastical jurist,) Blackhall, Gastrell and Kennett, Deans Stanhope, Stanley, and Prideaux, and the distinguished laymen, Sir George Wheeler, Sir John Chardin, Sir Richard Blackmore, Governor Nicholson, of Virginia, Messrs. Melmoth, Evelyn, (the author of the *Sylva,*) and Robert Nelson, (the author of the well-known "Festivals and Fasts"). The first Report of the Society, published in 1703, was in four small folio pages ; making, altogether, less than half of one of our smallest daily papers. It now fills, annually, a large octavo volume. Its receipts, that year, were 4,000 dollars. They now run up to near 400,000 dollars. Its first beginning was the humble undertaking, to send a few Clergymen and Schoolmasters, with, now and then, a parcel of good books, to the Five Indian Nations, and the British Colonies, in North America, and to the British Factories, at Moscow, and at Amsterdam. At this date, it has founded, two and twenty Bishoprics ; and ministers the Gospel to three millions of Church members, in all the quarters of the globe : having, meanwhile, nursed up, for us, a Church, which numbers, now, two millions. Surely, those venerable men, whose pious act this, our third Jubilee, commemorates might well exclaim, with old Eneas,

> "What land, that teems not, with the tokens of our toil?"

Or, better, far, with the Apostle, "Now, thanks be unto God, which always causeth us to triumph, in Christ ; and maketh manifest the savor of His knowledge, by us, in every place."

Very prominent, in the regards of the Society, and in its early history, we always find New Jersey. The first Missionary business, transacted, was the presentation of a Report, on the state of religion, in the English settlements, by Colonel Morris, of Shrewsbury.* A great proportion of the labors of the Society's first Missionary, George Keith, were devoted to New Jersey : while his companion, John Talbot, was the Missionary, here, the Founder, and first Minister, of this Church. The first sermon, here, was preached by Keith. Talbot's continual plea was, for a Bishop. "We have great need of a Bishop here," he says, "to visit all the Churches, to ordain some, to confirm others, and bless all." And again, "did our gracious Queen Anne but know the necessities of her many good subjects, in these parts of the world, she would allow £1,000 per annum, rather than that so many souls should suffer ; and then it would be a hard case, if there should not be found one, amongst so many parsons and doctors, to come over, and help us. Meanwhile, I don't doubt, but some learned and good man would go farther, and do the Church more service, with £100 per annum, than with a coach and six, one hundred years, hence." As early as 1705, he goes so far, as to name the man, who should be "Bishop of America." "Mr. John Lillingston designs to go to England, next year. He seems to be the fittest person, that America affords, for the office of Suffragan ; and several persons, both of the Laity and the Clergy, have wished he was the man ; and, if my Lord of London thought fit to authorize him, several of the Clergy, both of this province, and of Maryland, have said, they would pay their tenths, unto him, as my Lord of London's Vicegerent ; whereby, the Bishop of America might have as honorable provision, as some, in Europe." Again, he writes, in 1716, "when the Apostles heard that Samaria had received the word of God, immediately, they sent out two of the chiefs, Peter and John, to lay their hands on them, and pray, that they might receive the Holy Ghost." "When the Apostles heard that the word of God was preached, at Antioch, presently, they sent out Paul and Barnabas, that they should go, as far as Antioch, to confirm the disciples. And, when Paul did but dream, that a man of Macedonia called him, he set sail, all so fast ; and went over, himself, to help them. But, we have been, here, these twenty years, calling, till our hearts ache ; and ye own 'tis the call and cause of God ; and, yet, ye have not heard, or have not answered ; and that's all one." "I don't pretend to prophecy. But you know, 'tis said, the kingdom of God shall be taken, from them, and given to a nation, that will bring forth the fruits of it. God give us all the grace, to do the things that belong to our peace." Nor was he alone, in his importunity. The first Memorial, to the Archbishops and Bishops, to send a Bishop to America, was signed by fourteen Clergymen, assembled in Burlington, in 1705. They ask the presence and assistance of a Suffragan Bishop, to ordain such persons as are fit to be called, to serve in the sacred ministry of the Church ; and they state, that they had been "deprived of the advantages, which might have been received, of some Presbyterian and Independent Ministers, that formerly were, and of others, that still are, willing to conform, and receive the holy character, for want of a Bishop." "The baptized," they added, "want to be confirmed." And, in 1718, the the Vestry of this Church united with the Vestry of Christ Church, Philadelphia, in a like petition. These earnest entreaties were not disregarded by the Society. In the report, in 1720, we read, as follows. "It having been frequently represented to the Society, that there is a very great want of a Bishop, to govern those Missionaries, whom the Society has, or shall, from time to time, send over, to New England, New York, Pennsylvania, and other parts of the continent of North America, as well as the rest of the clergy, in those and the adjacent colonies ; and to ordain others, and to confirm the children of the Clergy and the Laity ; this matter has been most seriously considered of, and is still depending, before the Society : and, in the meantime, and till they can bring it to bear, they are looking out for the best and most commodious place, as near the centre, as possible, of the above mentioned colonies, to fix the See, for the Lord Bishop ; and, having been informed that, at Burlington, in New Jersey, there is a spacious and very convenient house, with some land, belonging to it, fit for the purpose, they have empowered the honorable Col. Hunter, her Majesty's Governor of New York and the Jerseys, to treat, with the owner, for the purchase, thereof." The house was accordingly purchased, for £600 English sterling. The plan, for a Bishop, at Burlington, for the continent, and another for the islands, having fallen through ; it was proposed, in 1714, to enlarge it, by establishing one Bishop, in Burlington, and another, at Williamsburg, in Virginia ; with one, at Barbadoes, and one, at Jamaica. This project was arrested, by the death of Queen Anne. But, in the Society's report for 1714, we find the following notice : "And, by way of preparation for a Suffragan Bishop, in one of the sees, upon the continent of North America, the Society having thought fit to purchase a seat, for his residence, some while since, in a convenient Mansion house and lands, situated at Burlington, within the Jerseys ; they have proceeded to expend, this year, for repairs of damages, done by fire, and otherwise, under Governor Hunter's inspection and menage, £226.7.5."—The land, here spoken of, was subsequently conveyed, by the Society, to the Ministers, Wardens, and Vestrymen, of St. Mary's Church ; and, except such portions of it as have been conveyed, to Thomas Dugdale, and others, is now the property of this Corporation. From her Majesty, Queen Anne, this Church received, at different times, plate for the Communion, and other bounties. And, in 1708, through the kind interest of a noble Christian Lady, Catherine Bovey, the friend of the Society's Missionary, Mr. Talbot, Bishop Compton appropriated a portion of a legacy, which Bishop Frampton had left, for purposes of benevolence, to the providing of the site, for a Parsonage. We have, thus, special reason, to unite, in the general joy, with which this Jubilee is hailed, throughout our Land, and, indeed, in all the world.

My beloved brethren, how beautiful the illustration, which this day supplies, of the unity of the Church! How far superior to a thousand volumes of laborious argument, the simple fact, that, in Calcutta ; at Hong Kong ; among the fishing boats of Newfoundland ; and in the spice groves of Ceylon ; far up, towards the North, in Rupert's Land ; and, in the Polynesian Archipelago ; in the islands of the Caribbean Sea ; and, at the Cape of Hope ; in all the dioceses of England ; and, through our whole vast republic, from Maine, to California, one thought has fired all hearts ; one theme has filled all tongues :—"Now, thanks be unto God, which always causeth us to triumph in Christ ; and maketh manifest the savor of His knowledge, by us, in every place!" While our own common prayer, vocal, in all the languages of men, has risen, to heaven, and fallen upon the ear of God, one symphony of supplication, and one sacrifice of praise.

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* I am indebted here, and all through, to the excellent Mr. Hawkins' most interesting "Historical Notices."

* The Governor of the Colony.

From the Banner of the Cross.

Bishop Whittingham's Address.

Diocese of Maryland.—The following is an extract from the Bishop's Address at the last Convention.

Visitations have been made during the past year to *twenty-three* parishes and *fifteen* congregations, in fourteen counties and the District of Columbia ; *four* parishes and *two* congregations having, for special reasons, been visited twice ; services being performed at various times in *forty-four* churches and chapels.

I have followed, in these visitations, the method spoken of in my last address, with the additional study to give Sunday services to as many as possible of the country parishes. My ends, of close inspection and frequent intercourse, have been fully answered ; and I find no reason to change the opinion last year expressed, with regard to the condition and prospects of the diocese. There is room, and demand, and reward, for labor in the ministry everywhere ; our great want is a supply of clergymen, able and willing to labor, on the very slender provision even for the merest necessary wants, that can be offered.

In the performance of these duties, I have administered the Holy Communion *thirty-seven* times ; the sacrament of Baptism, *five* times, to *four* adults, and *two* infants ; Confirmation, *thirty-eight* times, to *two hundred* and *sixty-nine* persons ; have said Morning or Evening Prayer *fifty-three* times ; preached *sixty* times, and delivered *forty* other addresses on various occasions ; consecrated *three* churches, and laid *two* corner-stones of churches ; married *three* couples ; and, at *two* stated and *two* special ordinations, have admitted to their respective holy orders *one* deacon and *four* priests.

Besides these diocesan duties, just one month of the year was consumed in attendance upon the General Convention, and in going and returning ; and two months were devoted to the diocese of New York, at the request of the Standing Committee.

In that way, out of the diocese, beside the services already reported, I have holden *three* ordinations, at which *five* priests and *fourteen* deacons were admitted to their respective orders; administered the Holy Communion *fourteen* times ; Confirmation *forty-seven* times, to *three hundred* and *ninety-two* persons ; said Morning or Evening Prayer *five* times ; preached *fifty-one* times, and delivered *thirty-nine* addresses on other occasions ; consecrated *four* churches, and laid *three* corner-stones of churches.

The churches consecrated in this diocese within the year have all been additions to our array of provision for public worship—new spots taken possession of by the Church for her holy ends, and set apart to them forever. In each instance, most cheering success has attended earnest, faithful efforts to do our work and trust in God to bless it.

St. Mary's Church, Woodville, in St. Paul's Parish, Prince George county, has been some years in progress, having been used for many months in an unfinished state, for purposes of worship. It is a neat, substantial, church-like edifice, erected for use by a congregation gathered within the last ten or twelve years, and now constituting, on ordinary occasions, one of the largest in the lower counties. A small, but comfortable parsonage house has also been built immediately adjoining, and the whole church grounds are properly enclosed.

St. Stephen's Church, East Newmarket, Dorchester county, consecrated on the 19th of December, is built and filled with a congregation already almost too large for comfort, on a spot where, a very few years ago, the work of the Church seemed almost hopeless. An opportunity offered for the purchase, on advantageous terms, of a disused meeting-house ; the seal of a few persons, fostered by that of the rector and people of an adjoining parish, accomplished it. Efforts were made, with good success, to get a missionary service. The labors of the young brother who made the first proof of his ministry there, have been abundantly blessed: and now, a very neat, tasteful and commodious church, filled, whenever open, with a growing band of earnest worshippers, several of whom have been baptized, confirmed, and become communicants, within the year, attests how much can be effected by timely and rightly directed zeal. This is one of the evidences, too, of the great value of our missionary fund, scanty and disproportionate as it is, compared either with the wants of the diocese, or its ability. But without that fund, such as it is, East Newmarket Parish could not have been resuscitated—the efforts that have accomplished so much would not have been made—and the cheering success that so loudly bids us go elsewhere and do likewise would have had no beginning.

Both the structures just mentioned are of frame, plain and inexpensive. To do more, in those cases, than provide for immediate wants, was out of the question. It was cause enough of thankfulness, that the good hand of God upon His servants enabled them to accomplish what they did.

But in Harford county, new ground has been broken in a different way. At a spot about equidistant from the Spesutia and Rock Spring Churches, and too remote from either for convenient access to them of the parishioners, a substantial stone edifice, in true church-like style, pure in architecture, and so far as finished, neat and correct in execution, has been built and paid for, by a very few individuals, and in a large measure by one, whom God has blessed with riches and the heart to use them for noble purposes. Usually a congregation first gathered, leads to the erection of a church; but in this case, the church has been built in order to collect the congregation. The experiment, thus far, has succeeded well; and ever since the consecration of St. Mary's Church on the Feast of the Annunciation, the attendance of a numerous body of worshippers, whenever it is open for Divine service, attests the due appreciation of the privilege by those for whom it has been provided.

This is one of several instances of late, in which mingled emotions have been excited in my mind by witnessing the disproportionate contributions of a few to works of piety and charity, in which many are as deeply interested as they, and all are bound to bear their part. While rejoicing that they are blessed with wisdom to discern the better part, and rewarded by that purest of all enjoyment that attends the liberal giver to holy objects, one cannot but mourn that they are allowed to do so large a share of common work, and grieve over the multitudes, even among ourselves, who are recklessly suffering the loss of opportunities of laying up in store imperishable treasures, and depriving themselves, even now, of pleasures great beyond their imagination.

This remark applies to an effort now making to provide additional buildings for our Diocesan College—buildings made needful by its continually advancing growth and prosperity. An appeal to the diocese has been made by the Trustees; and from a few it has met with a prompt and noble response, to such an extent as to warrant the Trustees to go on and erect the needed edifice. But how many of us have been forward to help in the necessary work? Not one in a hundred. Hardly one in a thousand of our members has given more than a mere alms-dole to an object that is really one of the most important and pressing that can engage the attention of the diocese. In our College we are rearing and endowing a fortress and bulwark for the Church in Maryland for all future generations. In contributing to its establishment on a liberal and extensive scale, we are casting bread upon the waters that shall surely be found again, with large increase, after many days. How few think of this! How very few they are, who act upon it, as they ought!

Yet I have been much encouraged by the apparent dawning of a new day, as regards Church work, in this great city. At last, Churchmen in Baltimore seem to begin to understand that there is something for them to do, and that it is time for them to set about it. The extinguishment of the large debt of St. Paul's Parish, almost simultaneously with the provision for erecting a handsomer church than any that we yet possess in the city; the erection of the substantial and beautiful stone edifice of St. Mark's (although that is owing, almost entirely, to the self-denial of one large-hearted servant of the Lord); the collection within a few weeks, of another subscription of several thousand dollars for the construction of a fit building for St. Luke's Church, one the very eligible site presented by one liberal donor; and the vigorous prosecution of an effort to rebuild Trinity Church on a more advantageous site, and on a larger scale; with several other minor undertakings that are in progress:—all these signs of a better disposition growing and showing itself forth, are encouraging, and promise a future growth of our community here, in what ought to be the heart of the Diocese, in a degree somewhat less disproportionate to its advantages and responsibilities than the past has been. Still, the interest and activity are as yet concentered in too few; they need dissemination. More must be engaged in what is going on; and the engagement of all needs to become more deep and thorough. Let us pray to our Heavenly Father that we may be made much more His followers as dear children, in the blessed work of doing good, and providing for the increase and extension of the truth as it is in Jesus, the means of grace, and the instruments, occasions and works of godliness, brotherly kindness. and true charity.

For this we have, happily, at this present time, an occasion afforded, unusually interesting and gratifying. A direct proposal has been made to our Church to unite with the Church in Great Britain and its dependencies, in the solemn celebration of the hundred and fiftieth year of the existence of the venerable Society for the Propagation of the Gospel in Foreign Parts; one of the oldest human missionary institutions in the world, and that to which we all know how much the Church in this country was indebted in its feeble infancy, for fostering care and liberal supplies extended through the duration of three quarters of a century.

I submit to you, with this Address, the letter on the subject which I have received from the Archbishop of Canterbury, together with my reply. The recommendation of the observance of the first Sunday after Trinity, June 22, which I declared my intention to make, I now respectfully and affectionately address to my brethren of the clergy; hoping that on that day they will, each in his own parish or congregation, by their discourses, and in such other way as may be practicable consistently with the laws and usage of the Church, advance the one end designed, of Christian edification and renewed provocation of us all unto love and good works.

It is my hope also, that the Convention will take the subject into consideration, and decide whether any, and if any, what further measures may be proper to be taken.

May He who giveth wisdom liberally and upbraideth not, guide our counsels in this and all other matters, and direct our doings to the advancement of the glory of His great name, for Christ's sake.

William Rollinson Whittingham,
Bishop of Maryland.

From the Gospel Messenger.

The "Evangelical" Rule of Interpretation.

Dear Mr. Editor:—

Some months ago a copy of Bishop Smith's charge on "the Blessedness of the Sacraments," &c., fell into my hands, in which a rule of interpretation somewhat new and surprising, was set forth.

The Bishop says that there are but two texts of Scripture quoted as proofs of baptismal regeneration—while there are scores of passages which speak of the effects and results ascribed to the baptism without naming baptism at all. He, therefore, thinks that the "two texts" are not to be regarded as teaching what they obviously mean, but must either be neglected altogether, or explained to accommodate his supposed doctrine contained in "the many other" passages.

I have also just taken up Bishop Meade's "Selections from the Homilies," published in "the Evangelical Knowledge Society," where I find the same rule of interpretation applied to the Homilies. In "the Homily on the Salvation of all mankind," the expression "baptized or justified," occurs in such a connection as to imply that the words were intended to indicate the same thing, and imply an inseparable connection between baptism and justification. And in the Homily for Good Friday occurs the following, "washed in one baptism from the filthiness of sin."

Upon these passages the Bishop says—"let the reader carefully notice all that is said about justification by faith only—salvation by faith only; let him read especially how in this very Homily all acts of our own, and graces of the Spirit in us are utterly excluded from any participation with faith in our justification, ... and see if he can reconcile the much which is so plain and undoubted, with the meaning sought to be given to [those expressions concerning baptism] and the use that is made of it."

Now it is acknowledged by both these writers —who do not believe in baptismal regeneration —that there are passages in the Scriptures and in the Homilies, and in the Prayer Book, which obviously seem to teach that doctrine, but because there are many more passages that do not teach it, it is not to be believed.

This strongly reminds one of the Irishman who thought it very hard that he should be believed to have committed a felony on the tesimony of *one* man who saw him commit the act, when *there were more than one hundred men, as honest as he, who did not see him do it!*

But it is evident that none of these "many" passages in the Scriptures, Homilies and Prayer Book, attribute the grace of baptism to any thing else in such a way as to exclude Baptism. There is no real inconsistency between the two classes of texts. Those who hold to Baptismal regeneration, find no such difficulty. There is nothing in the "many" passages referred to by Bishops Smith and Meade, to which we cannot and do not assent, taking them in their most obvious sense and as implying all that they ever appear to say. These passages no where, either expressly or by implication, exclude baptism from the place and office which baptismal regeneration, as set forth in the Prayer Book, and as we hold it, assigns to that sacrament. If, then, there is any difficulty, is it not in the theory of those who deny baptismal regeneration? Those who hold that doctrine find no such difficulty: those who do not hold it confess that they do.

But again. If God has spoken, is not that enough? If He has said, "thou shalt not kill," may we wait for a repetition of the command before we feel bound to obey? If He has said that it pleased Him "to sanctify and cleanse the Church *with the washing of water*," must the declaration be repeated in every paragraph of Scripture, or in a majority of them, before we shall consider ourselves obliged to believe it, or that the Holy Spirit means anything by the declaration?

Suppose it admitted that we were justified by faith without works: does that prevent one believing that we are "justified by faith" *in* Holy Baptism? Baptism denoting the time when, and the outward sign in which justification takes place. Again, admitting that we are regenerated *by* the Spirit of God, is that inconsistent with the belief that we are regenerated *by* the Spirit of God "*in* or "*with* the washing of water?" Most manifestly not. C.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union] in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXVII.

It is singular how the whole outside world is fretted and worried with the family affairs of the Episcopal Church. The General Assembly of the Presbyterians may dispute, divide, go into the secular courts, fly into a hundred sects and schisms, and the Episcopalian not even know it. Baptists may hatch their brood of fifteen different communions, and the Episcopalian will still be calm and serene as a day in June. All Germany may become infidel, or Scotland Arminian, or Ireland Arian, or Geneva Socinian, so far as regards the Presbyterian population, and the Episcopalian will scarcely chronicle the fact. Fifty thousand sectaries may follow Joe Smith into the wilderness, or thousands of Presbyterian Protestants in Europe, terrified at the results of their experiment, may revert to Popery, and Episcopalians not notice it. But let there be an apostate to Popery from the ancient Church of God, east or west, north or south, in England or America, and all the sects are at once thrown into dismay, and the curtains of the land do tremble. Newspapers, magazines, mobs, platforms, parliaments, echo the wild dismay—all earth is set in motion—

> "and God laments,
> And draws a cloud of mourning round his throne!"

Is not this the leaven heaving the bosoms of the nations? Is not this the Bride, startling the earth by the slightest imputation on her fair fame? Is not this the Church of God—the city that cannot be hid?

As an individual, unable to grapple with the defences of a Divine Episcopacy, I was glad to be diverted with the blemishes and weaknesses of its human administration. Anything to get rid of the interminable shower of arguments falling heavy and thick like iron hail around me.

Thus, for example, I would fly across the waters and renew the political alliance of my forefathers with the Papists, and join in the outcry against the alleged exactions and oppressions of the Episcopal Church. Nor did I care to be informed that the present Episcopal Church in Ireland is the true and lineal Church of St. Patrick, whose successors in the Episcopal line became in the sixteenth century the reformers of the Church, without exceptions sufficient to keep up the Popish schism, so that that schism was reproduced entirely by the influence of Spanish and Italian gold, and the fresh importation of Italian and Spanish Bishops. Nor did I care to be informed that the average income of the Irish clergy was but $1000 a year, while the result of their labors, since the beginning of the present century, has shown an increase of clergymen from 1000 to 2000, of whom eight hundred are laborious curates; a still larger increase of churches, from 639 to 1375, besides 200 licensed chapels; and the restoration from Popery of "a great company of the priests" to the ancient church, so that the establishment of an asylum for their reception has been found necessary; and all this in the face of a hostile government, the abolition of ten bishoprics, and the confiscation to the State for secular uses of 1480 glebes and of an annual income of $1,500,000 devoted in good faith by good men, in their last will and testament, to pious uses.

Again, my sympathies were lavished on the poor, down-trodden, tithe-paying English, unconscious, as I supposed, of their burdens and their wrongs. Nor did I care to understand, that if these tithes were abolished to-morrow, the greedy landlord would receive exactly one-tenth more of income, as his estates would be rented for the difference, and the peasant be robbed of his time-honored church, and his child of its parochial school. I did not understand, that pious proprietors of estates had in days gone by erected these churches for their villagers and farmers, and instead of enriching the church with lands, had entailed on their children the parochial tithes for religious and charitable uses among the poor. I did not care to understand, how deeply seated must be the religious principle in the breast of a nation, accustomed to understand their rights and to redress their wrongs, and to require a *quid pro quo* in all their compromises, yet willing, against the combined opposition of Papists, Infidels, and Dissenters, to surrender, with Abraham, a tenth of all to the great Melchizedek. I did not care to know, that the large incomes of some of the Bishops and clergy were the result of a providential purpose, developing the wealth of a highly-favored nation, on a small island of the sea, and enhancing the value of the property, which was little worth when first donated by a pious ancestry to a poor and suffering Church. Nor did I care to know that, after all, there were *twelve thousand* clergymen in England living on *less than fourteen hundred dollars;* that out of thirteen thousand working clergy more than *ten thousand* subsist on a salary of £114, or *five hundred dollars* a year! Mr. Baptist Noel, who furnishes an unexceptionable testimony to most of these facts, tells us that 5230 hardworking curates receive but the average income of $370, while 4,882 incumbents receive themselves but $700 a year. There is but one living in England, which, by the accidental rise of property, is worth $30,000; and but one other that is worth $20,000; three others of the value of $14,000; thirteen of $9,000; thirty-two of $7000; and only 1425 of the value of $2,300 and upwards. Nor did I know any thing of the interior or domestic policy of the Church of England, under which the clergy are expected to head all subscriptions for charitable purposes, and public improvements, to an extent unknown, undreamed of, this side of the waters, besides employing their curates at their own expense. Lately a venerable Bishop has gone to his rest, of whom it was ascertained at his demisn, that more than a million of dollars from his income and private fortune had been expended on public and charitable uses. A noble Bishop of the order and spirit of St. Thomas in the distant East, has lately given out of his private fortune $100,000 toward the erection of a Cathedral in a heathen land. A bishop worthy of the name of Coleridge, and lately gone to rest, surrendered, years ago, one half of the Episcopal endowment to erect a new Diocese. An unendowed Bishop in the Church of Scotland has lately from his private fortune endowed another Diocese in the North. The erection and endowment of churches, schools and charities, by Rectors in England, at an expense of five, ten, twenty, fifty thousand dollars, is an every day occurrence, while these donations have sometimes reached, and are reaching at this moment in some instances, the enormous sums of hundreds of thousands! We have nothing like it this side of the Atlantic. These large livings are sometimes given back with as much again to the church and to the poor. The system of curacies absorbs another vast portion of these revenues; so that in the majority of cases, the clergy are supported in a great measure by their private fortunes or their personal exertions. One of the most devoted and most hated Bishops in England, and one continually cried down as a wealthy and pampered Lord, said solemnly to an American Bishop long ago, that such were the demands upon his income for charitable and public purposes, he should not leave his family, from the income of his Episcopate, a single farthing at his death The British people are not an ignorant or superstitious people, wont to submit quietly to grievances and wrongs. They are acquainted with these facts; and every hour a wealthy and noble laity, with a virtue and piety unknown in any land before, are pouring their unbounded voluntary offerings, besides their cheerful and accustomed tithes, into the lap of such a church; while every hour gives fresh demonstration to the saying of Lacon, that "in no country do the clergy have so much power, and in no country do they abuse it so little, as in England." With all its real wealth and alleged luxury, and with all the tempting and corrupting influences of state-patronage and state misrule, it is the only state-religion or state-church since the Reformation that has preserved the succession of an uncorrupted doctrine, and ever and anon has shown its inherent principle of a re-awakening, and made its power felt, as well abroad as at home.

Yes, for every Presbyterian preacher in America living on a minimum salary, I will undertake to produce three of the Church of England living in a more expensive country on a smaller income! Will you accept this challenge? When will you produce 10,000 hardworking ministers, as England can, subsisting on less than $500? When shall we see in this land of cheaper bread and of alleged cheaper religion, 5,300 pastors subsisting on $370? No, no. The hardship is not in England, nor yet in Ireland; where the landed property is Episcopal, and its proprietors consent gladly to this reduction from their profits. The hardship is in Scotland, where a Presbyterian kirk is supported by tithes from property of which the Edinburgh Review admits that three-fourths belong to Episcopalians. No, no. The people most taxed for the support of religion are not the people of England, but the people of the quiet villages of our own beloved land, where, instead of one venerable village spire, five or six churches, for as many different sects, must be erected, and as many bells, if each "denomination" be not too poor and mean to have one, ring their discordant jar upon the air, and, instead of one spiritual parent to the united family, there are five or six preachers of different "persuasions" to be supported, that is to say, nineteen thousand in all, throughout the country, and all without the schools and charities which ennoble the villages of England. Even in England, the individual tax on the dissenter to support his preacher is allowed by Mr. Noel to be greater than on the member of the Church of England for the support of the recognized religion of the land. And as to declension in doctrinal purity, neither Rome, nor Germany, nor Switzerland has been able to bear the corrupting influence of an Establishment; the Church of England alone has had the vital force to beat back neology and its corruptions; and this inherent life within the Church has had its share in convincing me that it is the Church of Christ.

As a modest Presbyterian, I did not suppose the fact could be disputed, that missionary zeal and missionary societies were exclusively the offspring of an anti-prelatical religion. I did not know, or care to know, that while the oldest of our sectarian Societies for Missions, Tracts and Bibles was scarcely half a century old, the venerable Society for the Propagation of the Gospel was founded in England in A. D. 1700, and that the Christian Knowledge Society, for the diffusion of tracts and books and Bibles, entered on its glorious course in 1698, and the Church of England was vigorously planning for the world's conversion while the towers of her cathedrals lay prostrate before the batteries of a Puritan artillery, and her altars were yet smoking from the fires of the fanatical incendiary. What Presbyterian knows that the former of these societies is in the annual receipt of $400,000, and the latter of more than $500,000, while the Church Missionary Society of London receives half a million more, and innumerable charities, amounting to a great many annual millions are incessantly pouring in from a people whose ide asf obligation to Almighty God are not satisfied with even a nation's tithes. See $600,000 raised within a little while to increase the number of free churches in London; see three hundred new churches spring up in the lifetime of a single Bishop in the Diocese of Chester; see sixty new churches nearer by grow up in a single year in the desert-diocese of Toronto. And what this Church is doing at these points, she is doing everywhere. And pray what was Presbyterian Scotland doing all this while for the world's regeneration? or Presbyterian Holland? or Puritan England under Cromwell? or Presbyterian Geneva? or Presbyterian Germany, or Denmark, or Prussia? *Nothing.* While the Episcopal Church numbers but one-fifth of Protestant Christendom, her voluntary annual charities, as figures show, are five times larger than of the the whole Protestant world beside. The public charities of London alone amount to a greater annual sum than those of all Protestant Europe beside! And while the Protestant world slumbered, and even lost the faith at home, the Church of England was reaping the ripe field, and would never have put her sickle in her belt, only that the Spanish Armanda, or the Gunpowder plot, or the forces of Mary, or the arming of the Puritans obliged her to draw in its stead the sword which she was never first to draw against Puritan or Papist. And while the colonies of England are circling the earth with light, and raising up Christian empires in Asia, or Australia, or wherever the pillar of cloud directs her hosts, what, what have Geneva, and Germany, and Prussia, and Denmark, and Holland, and Scotland done, toward the illumination of this globe? While they have lost the faith at home, I am personally told by the Moravian missionaries at Surinam, that not an individual in that colony of the Dutch is a married man; and it is perfectly well known that in the important colonies of Holland in the East, the conversion of her Christians to Mohammedism is altogether a more frequent occurrence than of a Mohammedan to Christianity? In one of the Dutch colonies of Southern Asia, drummers have recently been sent forth by order of government, throughout the country, to beat the people to baptism, at so much a head. And if the ringing of bells by Tetzel and his companions on the streets, selling releases from purgatory at so much a month, was enough to rouse Luther to his task, so is this beating of drums in Presbyterian colonies, and beating of pulpit-cushions everwhere resorted to now, to convince men of even the propriety of baptism, enough to wake the earnest mind of universal Protestantism to a repudiation of principles that lead to such results.

(to be continued.)

THE CHURCHMAN.

NEW-YORK, SATURDAY, AUG. 9, 1851.

The Pastoral Letter of the Rev. C. M. Butler, D. D.

We called attention in our last number to some of the beauties and instructions of this remarkable production, and we are happy to find from several quarters that our endeavor has not been in vain.—The portion of the work reviewed in our last related chiefly to the general directions of the author: there are, moreover, instructions relating to several points of ritual observances which show in a wonderful manner the acumen, learning, and taste of the Washington D.D. We shall proceed to these without further delay, that we may not keep our readers too long on the tenter-hooks of expectation.

Let us first attend to what he says on the devout custom of Bowing at the Name of Jesus in the Creed:—

"It will be observed that it is not provided for by rubric. Its history, significance, and propriety, have been more discussed as it seems to me, than its importance demands. *My own view* of its history is, that as our Church emerged out of Romanism, in which the custom prevailed of bowing and crossing at *every* occurrence of the name of Jesus, she gradually limited herself, in her practice, to bowing at the name of Jesus only, when it occurred in the solemn confession of faith in the Creed. I *do not see* a reason or a propriety in its continuance, and therefore do not myself conform to the custom, which is indeed far from being universal. In these days, when other bowings and reverential gestures and postures, savoring of a superstitious service, are introduced among us, I *cannot recommend the practice.* Nevertheless, if from the force of education and habit, or a strong sense of its significance, any persons prefer to continue the practice, *I have no other objection to it, than that it somewhat interferes with that uniformity which it is one of the chief objects of this address to accomplish.* But let every man be fully persuaded in his own mind." (P. 10.)

The italics in the above extract, excepting the word *every*, are our own.

The well-instructed reader in ritual matters cannot but be smitten with wonder ineffable at the bold conjecture and wonderful perspicacity of our Divinity Doctor. In a matter of such antiquity, uncertainty, and obscurity, so far as the Reformed Anglican Church is concerned, it is natural that he should feel somewhat perplexed as to the existence and origin of this custom, and in the absence of all documentary evidence or written testimony of Church writers, he abandons himself to an imaginative theory. "Popery"—"Romanism," cuts the Gordian knot, and solves the inextricable difficulty. Of course, what is Popish is wrong to be practised; therefore Bowing at the Name of Jesus in the Creed, being observed by the Papists, ought not to be practised—Q. E. D. Still, out of complaisance to weak consciences and weak minds, the beneficent Pastor allows those of his flock, who like it, to bow the head, protesting against it, however, as "interfering *somewhat* with the uniformity of the service." And who for such a trifle would wish to interfere with it merely out of compliance with a custom, in which their beloved Rector sees no propriety?

Let us try if we can help the Doctor a little in the investigation of his theory.

In the first place, we find it enjoined by the 18th Canon of 1604, which was some fifty years after the Church had "emerged from Romanism," and had been graced by such men as Whitgift, Hooker, Bancroft, and others who had some slight knowledge of what Romanism was, and had no particular attachment to its distinctive principles or practices. Yet thus speaks the 18th Canon aforesaid: It treats of the "Reverence and attention to be used within the Church in time of Divine Service;" i. e., of a kindred subject with the Pastoral Letter before us; but it will be perceived it treats of them in a very different tone and spirit. It has no fear of "mechanical drilling," but comes up plainly and directly to its mark.

"All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer: *and likewise when in time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed;* TESTIFYING BY THESE OUTWARD CEREMONIES AND GESTURES, THEIR INWARD HUMILITY, CHRISTIAN RESOLUTION, AND DUE ACKNOWLEDGEMENT THAT THE LORD JESUS CHRIST, THE TRUE ETERNAL SON OF GOD, IS THE ONLY SAVIOUR OF THE WORLD, IN WHOM ALONE ALL THE MERCIES, GRACES, AND PROMISES OF GOD TO MANKIND, FOR THIS LIFE AND THE LIFE TO COME, ARE FULLY AND WHOLLY COMPRISED."

It will be seen from this that they both acknowledged the propriety of the observance and enforced its practice, along with other expressions of devotion, because, to apply the words of our Author himself, "they aid devotion, and counteract those influences which tend to mar and disturb a spiritual and acceptable service."

But it happens that the custom here enforced by Canon had also been enjoined in the first year of Elizabeth, and met with great opposition and called forth much ribaldry in after years. But from whom? from the leading Divines of the English Church? Not so, indeed; but from that pernicious Puritan brood which Frankfort had hatched and Geneva nourished. Among these, Cartright was particularly conspicuous, and he was then as incapable of seeing the propriety of this usage as is Dr. Butler now. And what said Whitgift, when "answering a fool according to his folly?" "One reason that moved Christians in the beginning the rather to bow at the Name of Jesus than at any other name of God, was because this Name was most hated and contemned of the wicked Jews and other persecutors of such as professed the name of Jesus."

Again, let us hear Hooker (Ecc. Pol. B. 5. Ch. xxx. § 3.):

"It sheweth a reverend regard to the Son of God above other messengers, although speaking as from God also. And against Infidels, Jews, Arians, who derogate from the honor of Jesus Christ, *such ceremonies are most profitable.* As for any erroneous 'estimation' advancing the Son 'above the Father and the Holy Ghost,' seeing that the truth of his equality with them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which may give Him superiority above them is least to be feared."

It is obvious from this that the ceremony was not borrowed blindly from the Romanists, but was regarded as highly significant and profitable; so it is in these days of Unitarianism and Infidelity; and the Pastoral Letter, should it ever see a second edition, will need some serious amendments and improvements on this point.

On the subject of Matrimony, the reverend Pastor utters a truism without stating how the faults complained of are to be remedied. "It is important that no long and embarrassing delay should occur in the *preparation* for joining hands, and for *giving* and *receiving* a ring." Very true, most perspicacious D. D., but why do you not tell your younger parishioners, whether principals or attendants, how the lady is to rid herself easily of a tight-fitting and refractory kid-glove—and how the trembling digits of the gentleman are to find readily the slippery, obstinate little ring, ensconced deeply in the recesses of his waistcoat pocket, or how he is to put it so dexterously and precisely on the finger of the expectant bride, as that it shall not slip from his hold, and glide away into some provoking crevice, or mysterious hole in the floor of the nave or chancel, hard to find and difficult to extricate. If he will give such clear and explicit directions in his next Pastoral as shall infallibly prevent these mishaps, not unknown to the initiated, we shall lose no time in giving that portion at least to our readers, and returning our cordial acknowledgements.

The following is a fine specimen of ritual knowledge:

"When the Burial service is performed in the Church, the Anthem [38 and 90 Pss.] should be *read* responsively by the Congregation."

The Rubric says it shall be said or *sung.*

We have also another piece of puzzledom:

"I would call your attention to the fact that in the Festivals and Fasts of Christmas, Ash Wednesday, Good Friday, Ascension Day, and Whitsunday, certain Anthems, to be found between the selections of Psalms and the Psalter, *are to be used instead of the 'Venite Exultemus.'* On such occasions it is important to remember this fact, and to be prepared for the change, or the service will be confused and marred."

The Dr. omits to mention that the above anthems are only to be used when a selection is preferred to the Proper Psalms for the Day. As these special Anthems are taken from the Proper Psalms as set forth in the table, any Minister who uses first the Anthem and then the Proper Psalms, will do as much as in him lies to "mar and confuse" the service.

The following is a fine specimen of accurate ritualism, delicate taste, and fervent charity:

"My object is that the services may be carried out, not only to their letter, but in the spirit in which they were framed. I desire that they may be the vehicles of such a spiritual service as they expressed when they came from the saintly souls of Cranmer, of Ridley, and of Jewel; that they may constitute such a distinct and earnest *Protestant worship* as ascended from those earliest assemblies of our beloved Church whose members had but just escaped the mummings and shows of an idolatrous communion, and who threw themselves into our noble ritual with fresh enthusiasm and new-found joy. God forbid that any thing in our edifice, or our mode of conducting the services, should minister to that morbid appetite which pervades some portions of the Church for a stately worship, and a drilled posture-making, and a complicated ceremonial, which in accurate proportion to its prevalence, proclaims the presence of spiritual disease!

"This tendency may be manifested, *without any flagrant departure from the letter of our Litany,* by such additions and fillings-up as are condemned by our whole system of faith and worship; and were not expressly prohibited, only because they could not have been foreseen. No clear rubric may be violated, and yet the services may be so conducted as that their tone may remind us more of the Romish Ritual than of our own. The chancel may be so deep-sunken, withdrawn, and dim; the table may be so conspicuous, elevated, and adorned; the pulpit may be so set aside—its position being an emblem of its slight importance; the cross above the altar may be *so huge* [*!!*]; the altar *clothes* [sic] so varied for various festivals; the symbolism of the stained windows so crowded and so significant of untrue and superstitious meanings; the officiating clergyman may so stand averted from the congregation in the performance of the services, and so kneel at a distance from the table, as if it were irreverent to touch it; and so lift up the alms, while he kneels to the cross and to the altar; and in short, so interpolate into our grave and majestic ritual, trifling and puerile innovations, as that we shall not know whether to recognize it as our own, and be compelled to say, with bewildered Isaac, 'The voice is Jacob's voice, but the hands are the hands of Esau.' I am as confident that no cravings for such a service are felt by you, as you are that no desire to introduce them is felt by me."

This is a desperately severe quotation, and the length of the sentences shows that our brother was in excellent wind at the time of its delivery. We do not know if we have correctly caught his meaning, but it would seem to be this, that in the time of Cranmer, Ridley and Jewell, there were no deep chancels; no pulpits set on one side of the Church; no *huge* crosses above the altars (only *little* ones, we suppose); no symbolical representations on stained windows; no standing with face averted from the congregation, or kneeling at a distance from the "table" (or altar); no "stately worship;" no "drilled posture-making." Such, in the view of our learned and Reverend D. D., was the state of things in the days of Cranmer, Ridley, and Jewell; in other words, in the reigns of Edward VI. and Elizabeth.

The accuracy of these opinions we shall test at a future time.

☞ We find a communication in the last *Christian Witness* from a "Presbyter of Massachusetts," referring to two communications in this paper signed "Alapa" and "Alapa Junior," in which he was accused of having attended certain services at a Baptist meeting-house in violation of the 45th Canon. The "Presbyter" gives the accusation as reiterated an explicit denial, and having communicated with the author, states that he has been informed by him that the articles were "all intended for a joke." We feel ourselves bound to say, that we consider such trifling exceedingly reprehensible and misplaced, and that had such a representation been made when the communications were sent to us, all portions reflecting on the clergyman in question would have been stricken out. We could not suppose that our correspondent would state what was untrue in fact and calculated wantonly to wound the feelings of one deservedly esteemed and respected, and therefore published them as they stood.

We regret this episode on another account, because it gives an opportunity for raising a cloud of dust and diverting the attention from the grave ecclesiastical and judicial questions which have been raised in the conducting of Mr. Prescott's trial by the prosecuting parties, and by the finding of the Court in apparent violation and defiance of a Canon of the Diocese. Our readers and the Church will, we trust, keep these serious topics in mind, notwithstanding the misdirected satire and unthinking playfulness of the correspondent referred to in the above strictures.

Foreign Intelligence.

Since our last, we record the arrival of the *Niagara* at this port, on Thursday, the 31st instant, and the *Atlantic* on Sunday morning last, after the short passage of 10 days and 16 hours. This noble vessel has been completely repaired and much improved since her disaster in January, and her arrival was hailed by the community with much gratification.

The most important news from France, is the rejection of the proposal for the revision of the constitution. A majority of three-fourths was required, but the vote was—for the revision, 446; against it, 278. The whole number voting was 724, vote required 543. The debate at times waxed hot and furious. General Magnan accused of being a partisan of Louis, has been appointed to the military command of Paris, which the knowing ones say, portends a *coup d'etat.*

Another assassination had taken place at Imola in the Roman States, that of Signor Garafini, Chancellor of the Criminal Tribunal of that town.

The Ecclesiastical Titles Bill has been read a 2d time in the House of Lords by a vote of 265 to 38. It is said that Cardinal Wiseman intends to petition to be heard at the Bar of the House of Lords by Counsel against the Bill.

The debate on the motion of Lord Redesdale (Friday, July 11th), relating to the revival of Convocation, was animated and significant. We annex a sketch taken from the "John Bull." We shall try to give the Bishop of Oxford's Speech more at length from the "English Churchman." The very full report in the "Guardian" would take up too much room.

The Convocation of the Clergy.—Lord Redesdale, pursuant to notice, moved for a copy of the petition presented to both Houses of Convocation at the commencement of the session. The Noble Lord intimated that it was not his intention to call for any expression of opinion on the part of the House, but only to afford an opportunity for the ventilation of a question which was becoming daily more important. He was himself favorable to the revival of the synodical functions of the Church, which had been suppressed for the space of 130 years, because he believed that if there was this legitimate mode for the expression of the mind of the Church, so many and painful differences would not exist within her pale. In demanding this, the Church claimed nothing more than her inherent rights, which were not denied to any other religious body in the country, nor to the Scottish establishment, notwithstanding its connection with the State. The apprehension that the revival of the Church's own Legislative Assembly would lead to unseemly discussions, or would favor Romanizing tendencies, he considered to be unfounded. The debates would, he believed, be conducted in a proper spirit, and the principles of the Church of England which made the Word of God the ultimate standard of appeal in matters of faith, would be a guarantee for the soundness of the conclusions to be arrived at. Besides, the Convocation would not be able to enact canons without the assent of the Crown, which had, moreover, the power of putting a stop to its proceedings if they should take an unsatisfactory turn. The Noble Lord reviewed the history of the religious movements which had taken place, and expressed his conviction that neither the schism occasioned by John Wesley, nor the more recent secessions of Rome would have taken place, if the authority of the Church in her Convocation had been in full force; nor would the Papal Church have had the opportunity of carrying its aggression to the lengths to which it had recently been carried. The Archbishop of Canterbury expressed his apprehension that the divisions of the Church would be increased rather than diminished by the assembling of Convocation; and in support of this opinion pointed to the former history of the English Convocation, as well as to the divisions which had taken place in the Wesleyan body, and in the Scottish Establishment, both of which had their representative Assemblies. Lord Lyttelton contended for the right of the Church as an organic body, to regulate its own affairs, and pointed out the unfitness of the House of Commons, as at present constituted, to deal with Church questions; whence he concluded that, sooner or later, the State would be compelled to restore to the Church her freedom of action. The Archbishop of Dublin insisted on the injustice of the Church being governed by those who were not members of it. It was indeed highly probable that if Convocation were revived, differences of opinion would make themselves heard there; but they had those differences now, without the means of composing them. Without committing himself to an opinion as to the suitableness of the constitution of the existing Convocation, he felt convinced that some mode of self-government must be devised for the Church. The Duke of Argyle protested against the observations made respecting the General Assembly of the Church of Scotland, whose case, he contended, afforded no parallel to the case of the English Church, and whose disruption was the result, not of the freedom of her action, but of the interference of the State with that freedom. He admitted the right of every Church to govern herself, but doubted the possibility of establishing, after so long an interval, a satisfactory system of self-government in the Church of England, especially as he had reason to believe that those who were most anxious for the revival of Convocation, desired to have an exclusively clerical Church legislatnre. The Bishop of London corrected the impression which the Noble Duke had received, by expressing his belief that the Clergy were prepared to admit the laity to a fair share in the administration of the Church, only reserving the authority to decide controversies of faith, which, according to the principles of every Episcopal Church, belonged to the Episcopal order. The Right Rev. Prelate likewise corrected the erroneous impression that the suspension of the active functions of Convocation was the consequence of dissensions within the body; it arose from the interference of Convocation with the heretical doctrines of a Bishop patronized by the Court. In conclusion, he observed that recent events had led him to the conviction that, unless means were found for the authoritative decision of many points now in dispute, it would be wholly impossible for the Bishops in some dioceses to exercise their functions as rulers of the Church. Earl Nelson adverted to the indifference with which the Government treated the claims of the Church, and to their apparent desire to destroy her vitality, whereby they would deprive the country of the strongest bulwark against both infidelity and Popery. The Marquis of Lansdowne contended that the Convocation of the English Church was originally convened for the purpose of taxing the Clergy, and that their interference with matters of doctrine and Church government, was a subsequent assumption of power on their part. He had no expectation of any beneficial result for the peace of the Church from the revival of her synodal action, and would not, on the part of Her Majesty's Government, lend himself to so novel and so questionable an experiment.

The Bishop of Oxford protested against the view taken of the origin and the functions of Convocation by the Noble Marquess, which was contrary to history, as long before the Clergy were convened in State Convocations for the purposes of taxation they had held their provincial and diocesan Synods, in which matters touching the doctrine and discipline of the Church were treated. He believed that the real and unavowed objection to the exercise of the synodal functions of the Church was a want of faith in the Church as a Divine institution; in proof of which he quoted a leading article from a journal supposed to express the sentiments of Her Majesty's Government (the *Globe*), in which the Divine origin and commission of the Church was derided as chimerical, and the Church represented as a mere creature and tool of the State. He warned their Lordships not to give countenance to this secular view of the Church, because if that were to be acted upon,

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it would cause the Church to fall back, regardless of State interference, upon those inherent powers which twenty thousand Acts of Parliament could not take away. It was for the interest of the State to bring about in a peaceful and harmonious manner that self-government of the Church which was indispensable to her well-being, and pointed to the example of the Episcopal Churches in Scotland and America, which had their Synods in full action. The American Church afforded moreover an example of the participation of the laity in the administration of the Church; and since the laity of the Church of England was now nowhere represented, the House of Commons neither being, nor professing to be, a representation of the laity of the Church, he anxiously desired on that account to see the synodal action of the Church revived. It would be for the Convocation, when assembled, to consider the necessary alterations in its own constitution, and to assign to the Bishops, the Clergy, and the laity, severally their proper place in the administration of her affairs. In the present state of things, it was impossible for the Bishops satisfactorily to discharge the duties of their office. They were forced either to suffer matters to take their course, or to adopt measures which had the appearance of tyranny, being founded entirely upon their own judgment and decisions. The evils by which, in consequence, the Church was beset could be remedied only by the Church meeting after the Apostolical precedent in reliance upon the guidance of the Divine Spirit. If it were attempted to prevent the Church from doing this, the result would be that instead of peace they would find death, and deprive themselves of the only efficient power for controlling those evil passions which no merely human legislation was able to subdue. After a few words in explanation from the Marquess of Lansdowne, and a brief reply from Lord Redesdale, the motion was agreed to.

The *Abjuration Oath Bill* was rejected in the House of Lords, on Thursday, the 17th instant, on the second reading. The bill was moved by the Lord Chancellor, supported by the Archbishop of Dublin, the Bishop of Norwich, the Earl of Carlisle, and others, and opposed by Lords Nelson, Shaftesbury, Abinger, &c. The vote was—content, 108; non-content, 144; majority, 36.

Mr. Sheriff Salomons, a Jew, and recently elected member for Greenwich, presented himself in the House of Commons, on the 18th instant, to take the oaths. Not being able, however, to use the words: "On the true faith of a Christian" contained in one, he was ordered to withdraw. This he refused to do and was ordered into the custody of the Sergeant-at-Arms, when he retired. Sir F. Thesiger moved for a new writ, and the debate was postponed till Monday. The House finally decided by a vote of 118 to 71, that Mr. S. had no right to his seat. Of course the Liberals and Infidels are highly indignant that the House professes itself a Christian body, and that the nation makes the same claim. The House of Lords too, comes in for its full share of abuse from the same *enlightened* individuals.

We are happy to inform our readers that Miss Talbot, who was destined for a nun, *nolens, volens*, by the pseudo-Bishop of Clifton and other Romanists, was married on the 23d July last, to Lord Edward Howard, at Warwick. The ceremony was performed by her guardian, the Rev. Dr. Doyle, and the Lord Chancellor in person gave away the bride. We do not doubt that he did so with much satisfaction, after the immensity of trouble he has had in the business. The Bishop of Clifton will have, we suppose, himself to pay for the lots he purchased in the expectation of Miss T's. £80,000, and console himself with Horace's lines—

Occidit, Occidit,
Spes omnis, et FORTUNA.

The *Guardian* makes the following judicious remarks on the CONVOCATION DEBATE in the House of Lords:—

"But it must be remembered that, apart from all questions of abstract truth, we have still no more than a choice of dangers before us. Granted, that by the revival of Convocation, and the agitation of grave doctrinal questions, we incur a risk of disruption. Do we escape that risk—do we even lessen it—by sitting still?

"It seems to be supposed by some persons, that by sinking into a creedless latitudinarianism—by allowing Parliament to abrogate our formularies, and Courts of Justice to declare that nobody need believe them in any sense in which he finds them unpleasant, the Church of England will be enabled to embrace in its bosom men of all possible religious opinions. Men take for granted with a strange facility, that a latitudinarian body will be a comprehensive one. Nothing is further from the truth.—A latitudinarian system is, in effect, as exclusive as a dogmatic one, with this difference, that the dogmatic system rejects others; the latitudinarian drives others to reject *it*. Those who believe that God has revealed, for the salvation of mankind, a scheme of facts or doctrines, or both, and has imposed on His Church, be that Church what it may, the duty of communicating this scheme of salvation to the world—such persons, comprising the incalculable majority of earnest Christians, will be no more content to remain members of a religious body which allows every man to teach his own scheme of salvation, than an English High Churchman will subscribe the Westminster Confession of Faith, or an honest Quaker use the baptismal service. No doubt, habit, motives of interest, and indifference to religious truth, would lead many to remain in the Reformed Establishment, besides the few theorists who really believed in its religious propriety. But the floods of secessions which would follow each other, as each religious party found its favorite doctrine declared to be an open question, would rapidly reduce the adherents of the State religion to a body—creditable, perhaps, in point of learning and professional efficiency, but scarcely respectable in numbers, and in religious earnestness and energy altogether beneath consideration. It is possible that a Church may contain, not only among its members (as urged by the Duke of Argyll), but among its ministers, persons "diametrically opposed to each other on the most vital points of the Christian religion." And this may by general apathy or particular connivance, go on for some time. But when such a fact is clearly brought forward into light, and clearly understood by religious men, it becomes evident that some secession must take place. And the attempt to give permanency and legality to such a state of things, either by acts of the civil power, or by a mere system of *laissez faire*, is very likely to end in losing both parties instead of one.

"And now what would be the probable result of a synodical meeting of the English Church? If either party, High Church or Low Church, obtained an entire ascendancy, it *might* end in a wholesale ejection of their opponents. But when we look at the material of which the fifteen thousand English clergy are composed, the numbers ranged on each side, and the still larger number ranged more or less between the two (to which we must add the obvious wish of the High Church leaders for peace, so far as it can be obtained consistently with their religious principles), we cannot help seeing that such a result is practically almost impossible. It might end, and we believe ought to end, in excluding from teaching in the English Church persons who cannot be so excluded on the principles adopted by the Judicial Committee of the Privy Council. It might drive some to the Baptists, others to the Church of Rome. But we believe, to adopt a cant form of speech, that it would minimize disruption. Instead of the ejection of a whole party, which might be the result of a Puritanical or (we admit) of a High Church triumph, instead of the rapid crumbling which would follow from a latitudinarian ascendancy, the exercise of the independent powers of the Church would, we believe, retain within her pale those who are prepared to abide by the old English rule—comprehensive up to a certain point, yet limited to the right and to the left, at the expense probably, of the comparatively small number of extreme persons who, in the judgment of Dissenters and Romanists—of Liberal historians and High Church theologians—of those who wish our formularies reformed, and those who wish them to remain as they are—of all the world, in short, except the Judicial Committee and the Archbishops—are really retaining office in the English Church, while they hold opinions directly contradicted by her formularies."

THE BISHOP OF ELY AND THE ECCLESIASTICAL COMMISSIONERS.—The Bishop of Ely, with a view to account for the dispute between him and the Ecclesiastical Commissioners, has published a statement from which it appears that the annual income assigned to his See is 5,500£., and that the annual payment of 3,500£. fixed by the Commissioners on an erroneous calculation, would leave the Bishop 2,000£. a year short of his stipulated income.
—*John Bull.*

MASS IN THE "VULGAR TONGUE."—The question whether the ordinary of the mass may be translated into the vernacular, and, with the permission of the Diocesan, published for the use of the faithful, has been propounded to the "Sacred Congregation of Rites," by the Bishop of Langres. The reply is, that the translation (already commenced) must be stopped, and that no such publication can be permitted.—*Ibid.*

Diocesan Intelligence.

NEW YORK.—*Bishop DeLancey's Official Services.* On July 28th, in the morning, the Bishop for St. John's Church, Exeter, in the Methodist Chapel, baptized one infant, confirmed *two* persons, and preached.

In the afternoon he preached in St. Luke's Church, Monticello. On the 29th he preached in the Presbyterian House of worship for St. John's Church, Richfield Springs, and confirmed *one* person.

On the 30th he preached, confirmed *eight* persons, and administered the Holy Communion in Grace Church, Cherry Valley.

On August 1st he preached in the afternoon in Trinity Church, Fairfield, Herkimer County, and confirmed *three* persons, viz., two from Western New York, and one from Kamschatka.

On the 2d he preached for Grace Church, Norway, in the Union House in that village.

On Sunday, the 3d, in Immanuel Church, Little Falls, in the morning, he preached and administered the Holy Communion, and in the afternoon he preached and confirmed *fourteen* persons.

A summary of the services in Otsego and Herkimer Counties is as follows; visited *thirteen* Churches, baptized one child, administered the Holy Communion *three* times, preached *fourteen* times, and confirmed *eighty* persons in ten parishes.

For the Churchman.

The Rt. Rev. Bp. DeLancey visited Grace Church, Cherry Valley, on the morning of Wednesday, July 30, preached, confirmed, and administered the Holy Communion. Morning Prayer to the Creed was said by the Rev. L. J. Stevens, Deacon, of Western New York, and from the Creed by the Rev. S. H. Battin, of Cooperstown, N. Y. After reading the Ante-Communion service, the Bishop confirmed *seven* candidates for Cherry Valley, and *one* for St. John's Church, Richfield Springs. The Bishop then preached, and administered the Holy Communion, assisted in the service by the Rev. S. H. Battin, and in the delivery of the Cup, by the Rector, the Rev. I. L. Townsend, who also read the Confirmation Preface. The Offertory was devoted to Diocesan Missions. T.

Cherry Valley, July 31st, 1851.

On Thursday afternoon, the 24th, in St. Matthew's Church, Unadilla, prayers were read by the Rev. Mr. Hill, assisted by the Rev. Mr. Duane, of the Diocese of Pennsylvania, who read the first lesson, the Rev. Mr. Stevens, who read the second lesson, and the Rev. Mr. Battin, who read the creed and collects. The Rev. Mr. Adams, the Rector of the Church, administered baptism to two adults and one child, and read the preface. The Bishop preached and confirmed *eight* persons. The Rev. Mr. Wheeler was also present.—*Gospel Messenger.*

CONNECTICUT.—The Annual Commencement of Trinity College, Hartford, was held on Wednesday, July 30. Twenty young gentlemen received the degree of B. A. The degree of M. A. was conferred on 22 gentlemen, in course,—the honorary degree of M. A. on Rev. Geo. Mortimer Armstrong, of Christieville, Canada, Rev. Junius Marshall Willey, and three others,—and the same *ad eundem* on Rev. S. A. Drane, Rev. J. W. Hoffman, and Rev. J. H. Nichols in course. The Rev. E. Harrison Cressey, of Tennessee, received the degree of D.D.

CONNECTICUT. — Bishop Brownell visited St. Luke's, Glastenbury, on Sunday last, and at Morning Service instituted Rev. A. B. Chapin, as Rector of the Parish. In the afternoon the Bishop administered the Holy Rite of Confirmation to eight persons. The sermon on both occasions was by the Rev. Dr. Coit, of Trinity College.—*Calendar.*

The Journal of the late Convention of this Diocese is a neat pamphlet of 101 pages, and contains the Parochial Reports and the usual matter of the Appendix.

The following is the summary of the Parochial Reports:

"Families in 79 parishes, 6738; Baptisms, Infants, in 74 parishes, 757,—Adults, in 48 parishes, 185—942; Confirmations, in 44 parishes, 535; Communicants, in 84 parishes, 8917; Marriages, in 68 parishes, 396; Burials, in 79 parishes, 683.

From nineteen parishes no statistical information has been received, and from thirty-five parishes the reports are very imperfect, so that no correct idea can be formed from the parochial reports of the present year, of the state of the Church in the Diocese."—*Calendar.*

MARYLAND.—*New Professorship.*—In St. James' College, a new Professorship, that of CIVIL and ECCLESIASTICAL LAW, has been created, and Hugh Davey Evans, Esq., has been appointed to that chair. We congratulate the College, the Professor, and the Church in both.—*Church Times.*

ILLINOIS.—We take the following notice from the Journal.

A SPECIAL CONVENTION of the P. E. Church in the Diocese of Illinois, consisting of the Rev. the Clergy now resident and entitled to seats, and the Lay Delegates duly chosen, for the purpose of electing an Assistant Bishop, is most earnestly requested, and is hereby respectfully called by the present incumbent, on account of his age and infirmities, the latter having been greatly increased by late sickness, and subsequent serious accidents, quite disabling him for the discharge of his duties of visiting distant places, and administering to the wants of the scattered flock of Christ committed to his charge.

The place of holding the said Special Convention, will be that named by the Annual Convention, lately held, viz: Pekin, in the county of Tazewell, and the time, Monday, the 8th day of September, 1851.

(Signed) PHILANDER CHASE,
Bishop of the P. E. Church in Illinois.

From the Journal of the late Convention in Illinois, we compile the following statistics:

During the year there have been Baptisms (Infants, 258, adults, 39,) 297; Confirmed, 134; Communicants, 1,600; marriages, 64; burials, 164; Offerings and contributions for various objects, $8,910 07; Consecration of Churches, 4.

The next Annual Convention will be held at Pekin, Tazewell county, on the 21st of June, 1852.—*Banner of the Cross.*

WISCONSIN.—The Rev. Geo. P. Schetky, Rector elect of St. James Church in Manitouwoc, arrived a few days since, with Divine permission, will officiate and preach on Sunday next.

Morning service may be expected at 11 o'clock, in the School-room on the south side of the river, and evening service at 5 o'clock, in the School-room on the north side of the river.

The Theological Institution, of which the Reverend gentleman is a graduate, is held in high repute throughout the United States, and particularly in Wisconsin, as the "*Nashota Mission School.*"—Though established but a few years, it now numbers sixteen of its graduates as ministers of the Protestant Episcopal Church. These, for the most part, are occupying places of much importance in this State.

As we are informed, a course of preparation and instruction, most thorough in every particular, and under excellent Professors, is here pursued. The examinations are equally thorough, and are always conducted in the presence of the Bishop and a number of the clergy. The Institution, invested with University powers by act of Legislature, through the Board of Trustees, confers degrees of Divinity upon its graduates. The last term, closing with June 15th, was one of much interest. Immediately upon the adjournment of the Diocesan Convention, held at Milwaukee from the 11th to the 13th inst., a number of the clergy, with the Bishop, assembled at Nashota, where the first examination of those who had been recommended for Holy Orders was very satisfactorily sustained. On Sunday, June 15th, Bishop Kemper held an ordination in the chapel of the institution, when Messrs. J. E. Battin, G. P. Schetky, A. Bingham, and J. O. Barton, graduates of the same, were admitted to the sacred order of Deacons. A friend writes us the following particulars: "The candidates for the Diaconate were presented by the Rev. W. Adams, Professor of Systematic Divinity, and the sermon (an eloquent production on 2 Cor. v. 20) was delivered by Rev. A. D. Cole, President of the Institution. An attentive auditory, collected from the surrounding country, thronged the humble chapel at an early hour. It is a day long to be remembered by all who participated in the solemnities of the occasion. These young clergymen had been pursuing their course of study and preparation during a period of nearly seven years, and have now entered upon the duties of their sacred calling. Other ties now bind them of holy import—other friendships formed and localities visited, but it may well be supposed they will never look back but with feelings of love and pleasure to the happy days spent upon the banks of the beautiful Nashota Lakes."

The Rev. Mr. Schetky purposes visiting his friends and those of the Church, in the East, in order to solicit assistance for the erection of a church edifice on the plan of Ecclesiastical Architecture. The building will be commenced immediately, the plan being that of the early English pointed style, simple, yet beautifully chaste in all its proportions. When finished, it will be a real ornament to our village, and we hope our citizens will manifest an encouraging zeal in their contributions of material and means for the prosecution of this laudable undertaking.—*Manitouwoc Herald.*

PENNSYLVANIA.—*Rev. Mr. Editor:* You, as your brothers of the Recorder, have taken no notice in your paper, of an interesting service in St. James' Church, Derry, on Saturday, the 28th ultimo. It was the day of the Bishop's visit. The Clergy in attendance upon the Bishop, besides the Minister of the parish, the Rev. John G. Furey, were the Rev. Messrs. Rudderow, Elsegood and Drake. The congregation was large, not a seat perhaps being vacant. It was good to see so many in attendance, and to observe their quiet, orderly, and decent behaviour, as well as the interest they manifested in the protracted services that followed. The Morning Prayer and Lessons were read by the Rev. Messrs. Elsegood and Rudderow. After the second Lesson, the Bishop administered the sacrament of Baptism to an adult, and at the close of Morning Prayer, the rite of Confirmation to nine candidates. He then preached from 1 Cor. ii. 1—5, having reference to the solemn service of Ordination, which was then alone to be performed, in which our Reverend Brother, the Minister of the parish, was to be advanced to the Holy Order of Priests. The candidate was presented by the Rev. Mr. Drake, who, with the Rev. Messrs. Rudderow and Elsegood, united with the Bishop in the laying on of hands. In the administration of the Holy Communion, the Bishop was assisted by the Rev. Mr. Drake. Among those who came to the Holy Communion were two old gentlemen, far advanced in years; and it was a touching incident, the effect of which can scarcely be transferred to paper, to witness the less infirm, but perhaps the older of the two, pause, to help his brother to the altar railing. The exercises of the day being ended, after having further enjoyed the hospitalities of the parish, we returned to our homes, impressed anew with the beauty, propriety, and solemnity of the order of our Church.

July 22d, 1851. —*Banner of the Cross.*

FLORIDA.

Mr. Editor: An event of deep interest to the villages of Warrington and Woolsey, and to the Navy Yard, recently occurred, which I witnessed with emotions of unusual gratification, and of which I will give you some account.

The corner stone of a new Episcopal Church, was laid in Warrington on the 24th ult., by the Rev. Mr. Scott, Rector of Christ Church, Pensacola, with the very appropriate and solemn ceremonies of that Church. The Rev. gentleman, then proceeded to deliver an address, which was certainly one of the most suitable, eloquent, and impressive, that I ever had the good fortune to listen to, on any occasion. The distinctive features and teachings, of the Church of which he is a minister, were given with a boldness, and vivid truthfulness, and impressive eloquence and force, that must have carried conviction to each of the very large and rapt audience, of the sincerity of the Rev. orator's faith in the principles he defended, if not of the truth of the principles themselves.—*Pensacola Democrat.*

From the Christian Witness.

MISSISSIPPI.—St. Philip's Church, Kirkwood, Madison County, was consecrated to the public worship and service of Almighty God, on the 18th of May, being the 4th Sunday after Easter, by the Right Rev. the Bishop of the Diocese. The Instrument of Donation was read by the Rev. E. H. Downing, the Rector; the Sentence of Consecration, by the Rev. Meyer Lewin, of the Diocese of Maryland. The service for the day was read by the Rev. M. Lewin and the Rev. John F. Young. The sermon was preached by the Bishop, on these words of the Holy Gospel written in the Consecration office: 'Take these things hence: make not my Father's house an house of merchandise.' St. John ii: 26.

The Holy Communion was administered by the Bishop, assisted by the Rector.

The Convention of this Diocese, after a harmonious session of four days at Canton, Madison County, adjourned on the 24th ult.—*Ibid.*

From the Redland Herald.

TEXAS.—*The Protestant Episcopalian Church in San Augustine.*—This beautiful edifice, which, for the last two years, has been slowly progressing in our midst, is at length brought to a state of completion, or so nearly as to be entirely sufficient for the comfortable and decent worship of God. It was opened for Divine service for the first time on Thursday evening the 12th inst., when the Rev. H. Sansom read the service, and the Rt. Rev. G. W. Freeman, D.D., the Provisional Bishop of the Diocese, delivered an admirable discourse.

Respecting the building itself, we regard it as being very neat and chaste in its internal appearance. The purely Gothic style of architecture has been followed as far as practicable in this country. The roof is entirely open, the rafters and ceiling being dressed, and is the first of the kind, that has ever been put up in this country; the windows are of the *lancet* order, filled with beautifully stained and enameled glass, which sheds over the building a soft and mellowed light—and the chaste designs of the cross, the lamb, and the sacred initials, (I.H.S.) in the triplet over the altar, are a most beautiful piece of workmanship, and eminently adapted to remind a worshipping congregation of the "Lamb of God," who was offered on the altar of the Cross, for the sins of a guilty world. The seats are to be entirely free, and instead of drawing a dividing line between the sexes, it is designed to follow out the universal custom of the church, in having families seated together, and remain united in the worship of God.

It is a matter of regret, that in consequence of some misunderstanding, the number of windows sent on from the North, is incomplete, which gives to the church something of an unfinished appearance. In consequence of this deficiency, and a few other slight arrangements necessary to be made, Bp. Freeman has decided to postpone the consecration until his next Visitation, it being a rule of his, from which he is unwilling to deviate, never to consecrate a church until completely finished. It will, however, from this time be open for Divine worship, and we are glad to learn that a clergyman is expected to be here in a few weeks, when there will again be regular and stated services.—*Ibid.*

New Publications.

THE WORKS OF SHAKESPEARE, edited by the Rev. H. N. Hudson, vol. 1. Boston. Jas. Munroe & Co., 1851. 12mo, Pp. 450.

Mr. Hudson professes several qualifications for a good editor of the Bard of Avon. He comes prepared for his task, by a long study and ardent admiration of his author, by fine taste and good judgment, and an accurate acquaintance with the labors of previous editors. Some 12 or 14 editions have been before him while preparing the present volume, and among them the folio of 1623, and the latest critical ones of Knight, Collier, Verplanck and Halliwell, with those of the interpolators of the last century. The present resembles in size and appearance, the celebrated *Chiswick* edition, and has called forth the warmer expressions of admiration from those to whom we have exhibited it. The type is handsome and clear, the paper beautiful, and the *tout ensemble* highly creditable to the publishers. Mr. Hudson has not followed implicitly the text of the Chiswick edition, but has adhered closely to that of the folio of 1623, availing himself of the labors of the eminent literati above mentioned, and exercising firmly and cautiously his own judgment and tact. A brief and admirably written Introduction is prefixed to each play, and notes are occasionally added of a critical and illustrative nature which conduce materially to the correct understanding of the Poet. The whole edition is to be completed in *eleven* volumes, the last of which is to contain the Minor Poems, a Life of the Author, and general review of his works. From the appearance and character of the present volume, we can confidently affirm that the admirers of the great Poet will possess in this edition, when completed, a rare combination of correctness, taste, convenience and beauty.

HISTORY OF THE CROSS OF CHRIST, by Rev. Wm. A. Alger. J. Munroe & Co. 1851. Pp. 93.

This little work is designed to "awaken Christian feelings in those who read it, by showing how the Cross of Christ justly appeals to the reason, the imagination, and the heart of a living believer." It is written with much warmth of feeling and elegance of diction, but is deficient in presenting, as the ground work of the whole, the doctrine of the *Atonement*. This want necessarily renders nugatory, in a great degree, the well meant efforts of the writer to give a full idea of the history of the Cross.

HORAE VACIVAE; *A Thought Book* of the Wise Spirits of all ages, and of all countries, fit for all men and all hours; collected, arranged and edited by James Elmes. Boston, J. Munroe & Co., 1851. Pp. 251.

The design of this book is fully indicated by its title. Brief extracts will be found from the Philosophers, Orators, and Poets of olden time, and from Bacon, Locke, Jeremy Taylor, South and other eminent men of modern days. Every page is fraught with goodly matter for thought and instruction, and the book is also attractive from its typographical beauty. The Preface to this American edition is signed with the name of A. H. Vinton,—an adequate recommendation.

PLYMOUTH AND THE PILGRIMS, or Incidents of Adventure in the History of the first Settlers, by Joseph Banvard. Boston: Gould & Lincoln. 1851. pp. 288. 18 mo.

Mr. Banvard has undertaken a series of works on American History, of which this is the first. The whole will comprise 12 or more 18 mo volumes. The present volume is well written. The style is pleasing, and the incidents agreeably narrated. Of course Mr. B. is an admirer and apologist for the Puritans in many points where we condemn them: he, however, plainly states their design was "*liberty for themselves, not for the world,*" and hence their persecution of opposing sects and of CHURCHMEN.

HARPERS' MONTHLY FOR AUGUST has appeared with its wonted punctuality, and its usual rich variety of contents. Mr. Abbott's Sketch of the early days of Napoleon will be read with interest, in spite of the triteness of the subject. The leaves from Punch are very good indeed.

THE WESTMINSTER REVIEW for July has been published by Messrs. L. Scott & Co. It is marked by some of the best and some of the worst peculiarities of this Periodical. 1. *The Enfranchisement of Women* is devoted to the laudation of the Women's Convention at Worcester in October last, which the Reviewer seems to think is the voice of the whole female sex in the United States. He is in great extacies at this wonderful establishment of the equality of men and women in this Republic, and recommends his countrywomen to follow the example. 2. *Electro-Biology*—Some curious facts and speculations; 3. *Extinction of Slavery*; 4. *Industrial Exhibition*—a good account of the wonders of the show, with a curious jumble of socialism and free trade; 5. *The Royal Academy*, keen and sarcastic on omissions and abuses; 6 *The Creed of Christendom*, one of the most unblushing avowals of modern infidelity that has yet disgraced this journal. The impieties and falsehoods of Strauss and his followers are boldly assumed as unanswerable, and F. Newman, Foxton and Greg, the latest English advocates of their principles, are held up as the only intelligent upholders of Christianity. 7 *Explanations on Education*, advocating the Manchester plan. 8. *Organic Reforms*—Sweepingly democratic *Foreign Literature*—*Miscellaneous Notices.*

We have received Bishop Doane's Eloquent *Address on the Fourth of July*, an extract from which appeared on our fourth page last week.

Also the *Jubilee Sermon*, delivered in St. Mary's, Burlington. An extract will be found on our first page, containing some valuable information.

We also return our thanks for *Bishop Henshaw's Sermon* on the same subject, and those of the Rev. Dr. Atkinson and Rev. T. J. Young. The benefits received by Rhode Island and South Carolina are gratefully commemorated in the first and third of these Discourses, and we hope to find room for some extracts.

The Minutes of the late *Annual Meeting* of the *Board of Trustees of the General Theological Seminary* have been published. We would ask attention to the notice in another column relating to the past records of the Seminary.

We also return our acknowledgements to the Secretaries of the following Dioceses for copies of the Journals of the late Conventions:—Massachusetts, Connecticut, New Hampshire, New Jersey, Pennsylvania, Maryland, Georgia, Illinois, and Michigan. We shall notice them more fully in future numbers: the abstracts of reports of Connecticut and Illinois we give this week. It will be seen that a special election has been called in the latter Diocese on 8th September next, at Pekin, for the election of an Assistant Bishop. The age and infirmities of the Diocesan certainly constitute a strong claim for the measure, and if freedom of choice is allowed, no objection can be taken. We understand the Rev. Dr. Whitehouse has been put in nomination for the office.

Several other volumes and pamphlets will be noticed as we find opportunity and space.

ANNUAL COMMENCEMENT OF THE COLLEGE OF ST. JAMES.—The fifth annual commencement of this College, at Hagarstown, Md., was held on Thursday, July 31st. On the day preceding, an oration was delivered by the honorable Senator Pearce, of Maryland, before the literary societies. At 8 1-2 A. M., on Thursday, the corner stone of a new College building, named "Kemp Hall," was laid by Bishop Whittingham, with appropriate services, and an address delivered by the Rev. Dr. Muhlenberg, of the city of New York. This portion of the exercises was originally fixed for Wednesday, but was postponed on account of the inclemency of the weather. The degree of A. B. was conferred, in course, on eight young gentlemen of the graduating class; and that of A. M. on four graduates of three years standing. The honorary degree of Bachelor in Divinity (B. D.) was conferred on the Rev. Milo Mahan, assistant minister of St. Mark's Church, Philadelphia; and that of D. D. on the Rev. William Adams, of Nashotah, in the diocese of Wisconsin.—The honorary degree of Doctor of Laws (LL.D) was also conferred on John Henry Alexander, Esq., and on Hugh Davey Evans, Esq., of the city of Baltimore.—*Baltimore Sun.*

CLERICAL CHANGES.

The Rev. Meyer Lewin, having accepted the Rectorship of St. Andrew's Church, Jackson, Mississippi, requests his letters, &c., directed to "Jackson, Mississippi."

The Rev. Samuel C. Davis, having accepted a call to Trinity Parish, Charles county, Maryland, desires his letters and papers to Charlotte Hall (P. O.) St. Mary's County, Md.

The Rev. J. T. Brooke, D.D., has removed from Cincinnati to Gambier, Ohio.

Died.

At his residence in this City, on the 1st inst., after a long and lingering illness, GARRIT STORM, in the 74th year of his age.

The subject of this notice, the eldest surviving son of the late Thomas Storm (sometime member of the House of Assembly in the State Legislature, and twice elected its Speaker), was born in the year 1778, in Hopewell, Dutchess Co., where his Dutch ancestors had purchased a large tract of land nearly one hundred years previously; and came with his parents to the city of New York at the age of six years. After receiving a good education, he entered into mercantile pursuits, for which he had always manifested a strong partiality, and in which he was successful beyond his most sanguine expectations. In the year 1807 he married Susan, widow of Samuel Murgatroyd, and daughter of the late Isaac Gouverneur, of this city, and by her had two daughters, both of whom survive him. He retired from business in 1825, and since then devoted himself to domestic pursuits and the management of his vast estate. Though not taking any active part in public life, he was known as a good citizen, and a strong upholder of obedience to his country's laws and the institutions of the State. In private life he was highly respected for his strong practical common sense, moral courage, and his honesty, uprightness, and integrity; indeed, it has often been said of him, that his word was as good as his bond; many instances having come to light where pecuniary advantages have been sacrificed by him, on moral obligations alone. His character as a husband and father was all that could be desired, his children gladly giving testimony to his goodness of heart, and his kind, faithful, and affectionate bearing; no toil nor trouble was considered by him as too great to undertake, if it could conduce to, or in any way promote, their comfort or happiness. To speak in the words of one who knew him well, it may be said a worthy man has indeed departed from our midst.

On the subject of his religious feelings, he was, through the whole period of his life, somewhat reserved, but though brought up in the strongest principles of Calvinism, the truth and beauty of the Episcopal ritual so won upon him, added to the influence of his beloved wife, who died in 1835, as to induce him more than twenty years previous to his death to become a member of Trinity parish, in which Church, from that period until debarred by his last illness, he was a constant and devout attendant. He departed this life in the full communion of the Church, in the joyful hope of an immortal life, and in the holy trust of a blessed resurrection at the last great day, leaving to those behind him the consolation of believing that as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "For as in Adam all die, even so in Christ shall all be made alive."

On Wednesday morning, July 23d, Leonard Ogilby, infant son of Augustus H. Haight.

On the 12th ult., of dysentery, after three days illness, Helen Livingston Hake, aged 22 months, daughter of James F. DePeyster. Her remains were interred in the family vault in the Cemetery adjoining Trinity Church.

At Newark, N. J., on the 26th ult., of consumption, Rebecca, wife of Theodore H. Vultee; aged 20 years. Early a wife, a mother, a tenant of the grave.

Departed this life, in the communion of the Catholic Church, MARY BORDEN ALDRICH, on the 2d day of July, 1851, aged seventeen years.

The day of her death was the first anniversary of her confirmation; yet, although so young in years, as well as in her Christian profession, the maturity of her faith, and the rich development of the graces which had been given her, had endeared her to a large circle of relatives and friends, and in a peculiar manner to the Parish of Grace Church (Middletown (Orange County) to which she belonged, and which will long mourn her departure to her heavenly home. Nor will the memory of her name soon pass away. For the communicants of that Parish will not be able to approach the Altar, without beholding a precious and abiding memorial of her who was there wont to receive with them the pledges of her dying Saviour's love.

Her friends, though deeply bereaved, yet sorrow not as those without hope; but look forward to the time when, among the Blessed of God, they shall again meet her whom their soul loveth, to part no more forever.

In Houston, Texas, on the 12th inst., of consumption, Henry Wharton, in the 25th year of his age.

He went to his eternal rest in peace, relying only on the promises of God, and the merits of Christ, for salvation, and looking forward to a joyful resurrection.

At Orange, N. J., 5th inst., in the 52d year of her age, Phœbe Baillie Onderdonk, daughter of the late Dr. John Onderdonk, of this city.

Notices.

☞ At the late Annual Meeting of the Board of Trustees of the General Theological Seminary, the subscribers were appointed a Committee for the execution of certain duties relating to the documents and publications of the Board. The Committee now advertise for any copies of the Addresses and Proceedings, annual and triennial, published by the Board *before* A.D., 1838; and request Trustees and others who have in their possession printed copies of said Proceedings which they do not wish to preserve, to transmit them, for the subscribers, to Mr. Daniel Dana, Jr., No. 20 John st., New York city.

A. BLOOMER HART,
EDWARD N. MEAD,
ABEL T. ANDERSON.

Aug. 9-4t (Church papers please copy till Sept.)

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

September.

Tuesday,	Sept. 2,	A. M.	Schenectady.
Wednesday,	" 3,	A. M.	Duanesburgh.
Thursday,	" 4,	A. M.	Cohoes.
		P. M.	West Troy.
Friday,	" 5,	A. M.	Waterford.
		P. M.	Lansingburgh.
12th Sund'y after Trin'y	" 7,	A. M.	St. Paul's Troy.
		P. M.	Christ, Troy.
Monday,	" 8,	A. M.	Hudson.
		P. M.	Stockport.
Tuesday,	" 9,	A. M.	Red Hook.
		P. M.	Clinton.
Wednesday,	" 10,	A. M.	Hyde Park.
Thursday,	" 11,	A. M.	Pleasant Valley.
Friday,	" 12,	A. M.	St. Paul's, Poughkeepsie
Saturday,	" 13,	A. M.	Wappinger's Creek.
13th Sund'y after Trin'y	" 14,	A. M.	Fishkill Landing.
		P. M.	Fishkill.
Monday,	" 15,	A. M.	Coldspring.
		P. M.	Phillipstown.
Tuesday,	" 16,	P. M.	Peekskill.
Ember Day, Wednesday	" 17,	A. M.	Sing Sing.
		P. M.	Tarrytown.
Thursday,	" 18,	A. M.	Greenburgh.

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 16 Mercer st, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen and Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. my 3—3 m

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tusday evening next, 12th instant, at 7½ o'clock.

Aug. 9, 1851. THOS. P. CUMMINGS, Rec. Sec.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of July 22, the following contributions, viz.:

Newark, O, Trinity, 10; Rev J B Pinney, return freight, 25 65; Theo Sem, Virginia, Gr, 37 25; do, Af, 23 45; do, ed Af, W Sparrow, 10; St Helena, Beaufort, Fem S B, Chi, 71 32; do Af, 24 50; do, Miss S S B, 25; R W B, 25; Miss S B B, 25; E R, 25; J J L, 50, all for Ed Chi; J J S, for Fem Sch B'g, Chi, 25; St Marks, Lewistown Pa, 3; St Johns, St Louis, Af, 3; St Peters, Freehold, NJ, 5; Evangelists, Phil, Chi, 5; St Peters, Westmoreland, Va. Cavall Sch Ho, 12; Dr Thornby, U S N, 5; All Saints, Frederick, Md, Chi, 60; Christ, Brooklyn, Af, 25; Trinity, Washington, DC, Cavalla Sch Ho, 200; R G, Norfolk Pa, 5; Christ, Raleigh, NC, 15; Christ, New York, Chi, 1; Gen, 5; from S S, 5 38. Total, 626 55.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Aug. 5, 1851. No. 86 William-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 29th inst.

From W S Faitaute, Esq, Executor estate of Hanford Smith, deceased, annual income, 209 12; St Peters, Bainbridge, W NY, Rev I Foote, Rector, 3 82; Total, 212 94.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Aug. 5, 1851. 20 John street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The Treasurer respectfully acknowledges the receipt of the following contributions, in aid of the Education Fund of the Diocese, being all that has been received since 1st Oct last.

Grace ch, South Oyster Bay, Rev Mr McIlvaine, 1 60; St Lukes, Brooklyn, Rev J W Dillon, 5 8; St. Annas, Fishkill Landing, Dr Robertson, 11 92; Zion, Sandy Hill, Rev S B Bostwick, 1 60; St Thomas, Mamaroneck, Rev J M Ward, 5; St Pauls, East Chester, Rev Henry E Duncan, 4. Total 29 20.

JAMES F. DE PEYSTER, Treas.
127 Front-st., corner of Maiden Lane.
New York, Aug. 4, 1851.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following sum:

St Anna's ch, Fishkill Landing, by the hands of the Rev Dr. Robertson, a coll, 70 40.

Aug. 5, 1851. JOHN W. MITCHELL, Treasurer.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

From a member of St Peters Ch, Baltimore, thro Stanford & Swords, $15.

Nash. Lakes, Delafield, Wis, July 23, 1851. AZEL D. COLE, Pres. of Nash. House.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

$24, the Jub offg of Christ ch, Troy, NY, thro the Rev J A Starkey, Rector; 10, Jub offgs of several persons of Zion ch. Morris, NY, thro the Rev Wm H Hill, Rector; 5 from the Poor Box of St Paul's chapel, NY, thro Rev M P Parks; also, the following sums per the hands of Thos N Stanford, Esq, NY, 28 from the Ch of the Holy Cross, Troy, NY; 5, don of a lady; 6 35, Sunday Sch of St Pauls, Sing Sing, NY; 26 12 from the Ch of the Holy Apostles, NY; 15, part of the Jub offgs of St James, Hyde Park, NY; 18 25 from St Marks, Williamsburgh.

St. Paul, Minn., July 21. JAMES LLOYD BRECK, For the Minn. Mission.

REPORT FOR JULY, of the New York Life Insurance Company, 106 Broadway. This institution during the month of July, 1851, has issued One Hundred and Ten policies, viz:

To Merchants	31	To Manufacturers	14
Lawyers	2	Mechanics	
Clerks	12	Agents	4
Farmers	6	Clergymen	4
Ladies	1	Machinists	
Physicians	5	Public Officers	7
Hotel Keepers	1	Others	11
Builder	1	Planters	3
Dentists	2	Navigators	4
Printers	2		
	63		47

Total for the month, 110
Whole number of policies issued by the Company, 7305
Accumulated capital,

$360,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHARMING BOOKS FOR MOTHERS AND DAUGHTERS.

D. APPLETON & CO. Have just published, "Home is Home," a Domestic Tale, 1 vol 12mo. Paper cover, 50 cents; cloth, 25 cents.

This is a very lovely, spirited tale, full of humor and pathos. The author delineates with equal and surprising tact, the peculiarities of the English, the Scotch, and the Irish character, and with a charming grace depicts the true happiness that sooner or later comes to the pure heart and cultivated affections.

SOME PASSAGES IN THE LIFE OF MRS. MARGARET MAITLAND, (of Sunnyside.)
Written by herself.
1 volume, 12mo. Paper cover 50c, cloth 75c.

This is far the best work from the pen of this powerful writer. It has been received with great favor in England. It delineates many of those charming scenes of retired life in Scotland, where the affections of the heart flourish in their highest purity and loveliness.

NEARLY READY:
IO—A Tale of the Ancient Fane. 12mo.
Sun Beams and Shadows and Buds and Blossoms, or Leaves from Aunt Minnie's Portfolio. 12mo.

UNITED STATES POST OFFICE GUIDE.

D. APPLETON & CO. 200 Broadway, publish this week, in one volume octavo, of about 400 pages, paper cover, price one dollar, "The United States Post Office Guide," county map of the United States, &c., by E. Bowear, late of the General Post Office.

This Work, so indispensable to every business man, contains, 1st, a History of the Post Office system throughout the world. 2d. A Review of the Post Office Establishment in the United States,. 3. An Exposition of the Scheme of Distribution, accompanied by a County Map of the United States, &c. 4. Rates of Inland Postage upon Letters, Newspapers, Pamphlets, Books, Engravings, &c. 5. Rates of Foreign Postage, including the details of Postal Treaties and arrangements with foreign countries, pointing out the course of the mail, rates of postage, &c, in correspondence with any place or country on the Globe. 6. Miscellaneous statistics, items, instructions, &c. 7. A List of all the Post Offices in the United States, with the County, State, and Postmaster's name. 8. A List of all the Mail Routes in the United States, numerically arranged, &c. 9. A List of all the Railroad, Canal and Steamboat Routes in the United States, &c. 10. A key to facilitate single distribution, prepared by the Author under the cognizance of the Postmaster General, &c. &c.

NOTICE!

Booksellers, Periodical Agents and others, desirous of securing copies of the first impression of ten thousand copies should forward their orders without delay. A liberal discount allowed the Trade and Agents. Any person remitting one dollar, postage paid, can have it forwarded to any part of the United States.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st., corner Dutch.

A LARGE CLASS ORGAN, with two Banks of Keys, compass from GG. to F. in Alt., and an Octave and half of Pedals. The Instrument contains 18 Stops, of which 7 are in the great Organ, 6 in the Swell, and 3 in the Choir, Bass. One on the Pedal Organ, (of 16 feet) and 4 Mechanical Stops, Case of Grecian Design.

Apply to F. TRIPT,
July 26-3t$ 29 Park Row.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on hand for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

Selected Matter.

Report of the Council of the Church Home, Charleston.

The Council of the "Church Home" beg leave respectfully to report to the *Patrons, Subscribers* and *Friends* of this benevolent Institution, their doings since the organization of the Board on the 15th of November, 1850. And, in the first place, they desire devoutly to express their fervent thanks to Almighty God that He has at length, in his great mercy, so favored and blessed their efforts, as to enable them to put the Institution into successful operation. We hardly hoped for a result so prosperous within so short a time; and we desire fully to acknowledge our dependence on Him, Who is the God of the widow and the fatherless, for so favorable a beginning.

On the day of the organization of the Council, a Committee of three Laymen was appointed to take order for procuring a house, and another Committee to solicit additional subscriptions.—For some time it was thought to be advisable to rent a house; and the Committee went so far as to engage one near St. Stephen's Chapel. But, in the mean time, having received information of a legacy of $2000 left us by the late Mr. Boisseau of New York, of another sum of $1,200 or $1,300, which is to come to the Church Home at the death of two individuals now in the Home, and of other subscriptions, which, with these sums, would double our funds, it was determined at once to purchase a house, which we had desired from the first. The purchase was made for the sum of eleven thousand dollars ($11,000); about half the original cost, and on very accommodating terms in regard to payment. Two thousand dollars ($2,000) were paid, and the remainder secured by bond of the Committee and mortgage. We purpose making a considerable payment immediately after this Anniversary, for which we have waited, only that the subscriptions now accruing may make the payment larger.—The legacy above alluded to, has not yet been paid, though we have good legal authority for believing that it cannot be withheld; even were there, as we understand there is not, any disposition on the part of the Executors to do so. After the consummation of the purchase, the next step was to put the house and outbuildings in perfect repair. This was done, including the fence in front, and gas pipes and fixtures, at an expense of a little short of five hundred dollars ($500); all of which has been paid. Almost the entire furniture of the house was presented to us by benevolent persons; and this, for the most part, consisting of substantial and useful articles.

At length, on the 15th of April last, we found ourselves in a condition to open the Home. The family consisted then of the

Superintendent, 1; Resident Associates, 2; Beneficiaries, 2; Orphan Girls, 11—Total, 16.

To which has subsequently been added, one orphan, making in all now *seventeen* persons.

Of these, the Lady Superintendent requires only that her expenses be paid. The two Resident Associates pay each seventy-five dollars ($75) per annum. Seven of the orphan girls are boarded with us at the same rate. If this number continues, we shall have an income of six hundred and seventy-five dollars ($675) per annum from the inmates of the house. It is impossible yet to calculate the annual expense of the Institution. In making our approximation towards it, it is important to remember that *no salaries* are paid. The services of the Chaplain and Physician are gratuitous. The Lady Superintendent stipulates for nothing but her actual expenses. Being a charitable Institution, it is free from taxes, and much of the clothing and some of the food will no doubt come in from donations of individuals. Fuel for a considerable portion of the present year has been already given. Medicines are also furnished gratuitously for one year. Our purchases, in many cases, will be made at cost. Making all these deductions, we think the whole expenses of the house will not exceed twelve hundred dollars. From which, if we deduct six hundred and seventy-five (as above) to be received for board, there will remain to be provided for, by annual subscriptions and donations, five hundred and twenty-five dollars ($525). The subscriptions now on our papers amount to five hundred and eighty-four dollars ($584.)

In this estimate is not reckoned the interest for the amount still due on the purchase of the house. If the sum now due, nine thousand dollars ($9,000), was to remain, the interest would be a formidable drawback. But we have a balance in the Treasurer's hands, most of which can be applied to this purpose, of upwards of seven hundred dollars ($700); and there are unpaid subscriptions to the "Building Fund" of $2,170, the payment of some of which, however, is spread over a series of three or four years. If to this we add the legacy of $2,000, and the further sum above mentioned of say $1,200, the whole amount will be above six thousand dollars ($6,000), leaving but three thousand dollars ($3,000) to be made up in order to free us from debt. We trust the evident good done by the Institution will induce the lovers of Christ and His poor members shortly to make up this small deficiency, and to provide us with a permanent fund for more extended future usefulness. For it is by no means our purpose to rest satisfied with our present numbers, while there remain so many objects of charity unprovided for. We have yet several rooms unoccupied, and have been prevented from admitting some inmates, from the fear of going beyond our means.

We have commenced with a strict and firm, but not a harsh discipline. It was to be expected that some difficulties would be experienced in reducing to perfect order and system a new Institution. The orphans under our care also were collected from various situations; some of them had been subject to no judicious discipline, or habits of regular industry. Yet, on the whole, the difficulties experienced have been less than were anticipated; and a commendable degree of industry, obedience, and good order have been already secured among the children. The utmost personal neatness is insisted on; a matter, which is considered of great importance for health and comfort, as well as for securing the ultimate purposes of the Institution.

All the children, and as many of the adults as can be spared, attend a daily service at the Chapel. We have found no reluctance in the children to attending this service. It is a punishment for slight offences to detain any one at home. Short family prayers are attended at the Home, morning and evening. Some of the children have not been baptized, and others are of an age suitable for Confirmation. The Chaplain has commenced a course of familiar Lectures adapted to the comprehension of the children to prepare them for these offices, and proposes to make the preparation as full and thorough as possible.

It is pleasing to find that the health of several of the children has greatly improved since their admission; that their complexion and appearance have strikingly changed; and that nearly or quite all are contented and happy. So much is this the case, that in several instances they have expressed a decided unwillingness to leave the Institution, even to return to the surviving parent.

The children attend the school, which has now been many years attached to St. Stephen's Chapel, and the teacher resides in the house. The intellectual improvement of most of our orphans has been quite rapid. The Chaplain often visits and examines the school. The girls are also taught in the Home the different kinds of labor there carried on. This, necessarily, has to be done gradually. It is better that they should be well drilled in a few things, than to learn many imperfectly. At no distant period, we hope to have them well trained in every thing which is done in the house. In the mean time, the Lady Visitors have rendered important aid in the care of the children's wardrobe. These ladies, twelve in number, have entered zealously upon their duties; have given encouragement to the Superintendent, and procured many valuable donations in money and goods.

The Treasurer reports as follows:

ANNUAL SUBSCRIPTIONS.

Received from Annual Subscribers,		$432 00
Quarter's board for Sarah Miller,		18 75
CR		$450 75
Bill for Frames,	$16 50	
" for Printing,	2 00	
" E. C. Tharin, for Groceries,	57 97	
" for Sundries purchased by C. Wallace,	43 88	
" Gouldsmith,	38 12	
" for Gas,	11 94	170 41
Balance,		280 34

The number of Annual Subscribers on the books, 53
—Subscriptions ranging from $1 to $50

J. K. Sass, *Treas'r.*

May 31, 1851.

BUILDING FUND.

Donations for Building Fund, including $339 collected by Rev. T. C. Dupont,	$3.970 45
Expended,	2,621 62
Balance,	$648 83

Cash in hands of Treasurer, $929 17.

J. K. Sass, *Treas'r.*

May 31, 1851.

The Chaplain reports having received from the Treasurer,	$82 00
Collection at the opening of the Church Home,	57 87
Board of Inmates,	35 00
Various Donations,	168 75
	$343 62
Expended,	271 88
Balance in the Chaplain's hands,	$71 74

In conclusion, we think the measure of success attained, is a fair guarantee of the continuance and prosperity of the Institution, and entitles us to ask the continuance of your good will, your benefactions, and your prayers.

All which is respectfully submitted for the Council.

C. E. GADSDEN, *President.*
C. Wallace, *Sec'y.*

From the Colonial Church Chronicle.

Borneo Mission.

Sir James Brooke met the members of the Borneo Mission Committee on Wednesday, the 11th of June. He congratulated them on the very promising prospects of the Mission, and stated that the caution that had hitherto marked their proceedings was in exact accordance with his own wishes. At the first establishment of the Mission he had felt considerable apprehension as to the effect the step might have upon the minds of the Malays, and he was convinced that it would require much judgment to avoid arousing suspicion and prejudice. The Rev. F. T. M'Dougall, of whom Sir James spoke in terms of the most unqualified approbation, had shown excellent tact in obviating this difficulty; his medical skill, and the openness and kindness of his manner, had gradually won for him the esteem of all, and at the present moment the influence of the Mission, in a moral and social point of view, was of the highest value to the community at Sarawak. Sir James stated that there was no great probability that any religious effect would be produced upon the Malays: the same obstacles that have always impeded the progress of Christianity among the Mahommedans would be equally met with in Borneo, but among the Dyaks there was every prospect of speedy and permanent success. Several of the most important tribes were desirous of having Christian teachers sent to them, and as soon as a sufficient number of laborers could be found instructed in the native languages, he believed the numbers converted would be very great. Indeed, he anticipated conversion by tribes rather than individually. At the present moment there were openings on five rivers, with very large populations living on their banks (on one river alone probably 200,000 souls), for establishing Christian Missions, and the natives would receive and listen to any who came from him. Sir James lamented, therefore, the want of funds subscribed in England to avail of this great opening for extending the blessings of Christianity. He felt that in lately sending forth a second clergyman and two catechists, and in maintaining their schools, the Committee were doing the utmost that the state of their finances would allow; but he trusted that when the facts were known, when it was understood that at present Borneo offered the most promising field for Missionary labor among the Heathen in the whole world, a large increase would be made in the subscriptions to the Mission. Christianity was now before the people in a decided and definite form; the Church, Mission-house, and Schools, had been built substantially and well; and it was evident the solemnities of the Church were producing their due effect upon the minds of the natives. Now, therefore, was the time to profit by the impression produced, and he trusted that no efforts would be wanting to increase the resources of the Committee, and thus to strengthen their number of Missionaries at Sarawak. Sir James repeated his full approval of the manner in which the Mission had been conducted from the first, and said that the foundation was now firmly laid, and the work would go on, he trusted, with increased powers and growing efficiency.

From the Colonial Church Chronicle.

Diocese of Rupert's Land.

The following extract from the Bishop's Charge (noticed in our last number) will give our readers an accurate notion of the present state of this diocese:—

"Of new stations under contemplation, I would mention five. The district of the Assiniboine, in which I hope hereafter to place the Church of St. James, I may regard as already commenced, service being held in a licensed school-room; and I trust it may prove a blessing to the growing population of that river. Moose Head Lake, too, I may consider as commenced, as to it Mr. Hunter has already paid periodical visits. There, during the present winter, a catechist is laboring.* It will form Mr. Budd's more immediate charge when he can leave Cumberland, and there, I hope, a goodly number will, in a month or two, be baptized by him. As his first ministerial sphere, let it have an especial place in our prayers. Two others, Moose Fort, James' Bay, and Swan River, were offered to me by the Hon. Company. From the former the Wesleyans have latterly withdrawn, and I hope it may be occupied in summer by a clergyman from the *Church Missionary Society*, who will gradually open communication and intercourse with the Indians at Albany, Rupert's House, and the East Main. In Swan River I have no immediate prospect of a clergyman, and am therefore obliged to forego a sphere, where, I believe, the Indians are promising and anxious for instruction. Of York I have already spoken, and would only further say, that I feel it a reproach that, when the vessels annually arrive from England, there should be no clergyman and representative of our Church to meet and welcome them.

To sum up, then, my own labors, and our present number and condition. Two churches have been consecrated, that of St. Andrews, Red River, and Christ Church, Cumberland, with the burial-ground of the latter. Two Ordinations have been held; at the first one deacon, at the second one deacon and two priests were ordained. Besides this, there have been five Confirmations, four at the Red River and one at Cumberland. The number of clergy at the present moment, with myself, is ten. Of the nine, four have, I may say, parochial charges, including that of the Assiniboine. The other four have native charges, and more purely missionary work. Indeed, that of the Indian settlement I may surely call a parish, as also that of Cumberland: when I think of the two churches, the worshippers and the communicants, they are like 'fields which the Lord hath blessed.' May the other two soon possess living worshippers and a material temple! To these we have only to join Mr. Budd, as assisting at Cumberland and laboring between that and Moose Lake. Nor ought I to forget the one laborious and earnest-minded catechist, who has prepared the way for Mr. Hunt, and is now his fellow-helper in the work."†

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* He is supported by a part of the Grant, made to me for diocesan purposes by the Christian Knowledge Society.

† Mr. James Settee.

From the New York Express.

The "Journal of Commerce" comments upon the religious destitution of New York, and remarks that if in "any part of the Western country there existed a contiguous population of 100,000 inhabitants as destitute of the stated administrations of the Gospel as the lower wards of this city, comprising an equal population, the story of its destitution would ring from Maine to Texas, and not without reason." There are 200 churches in the city, but their pastors and owners have gone up town. Since 1826, says the Journal, the following down town churches have gone by the board, and the list is incomplete:

"1. South Dutch; in Garden street, now called Exchange Place, a large church and well filled, Rev. Dr. Matthews, pastor.

2. Middle Dutch Church in Nassau street, now occupied by the General Post Office.

3. Presbyterian Church near the head of Wall street, Rev. Dr. Phillips, pastor.

4. Scotch Presbyterian Church in Cedar st., between Broadway and Nassau.

5. Eighth Presbyterian Church in Cedar st., between Nassau and William.

6. Presbyterian Church in Murray street, formerly occupied by Rev. Dr. John M. Mason.

7. Grace Episcopal Church, corner of Broadway and Rector street.

8. French Church du St. Esprit, in Pine st., near Nassau.

9. Baptist Church in Gold street, between Fulton and John.

10. Baptist Church in Nassau street, between John and Fulton, Rev. Mr. Somers, pastor.

11. Moravian Church in Fulton street.

12. Free Presbyterian Church, corner of Dey and Greenwich streets."

All these churches were below or abreast of the Park, and within the limits of the three lower wards.

The only Protestant Churches that remain in those three wards, so far as we now remember, are Trinity and St Paul's Episcopal churches, an Episcopal church for seamen at the foot of Dey street, Methodist church in John street, Methodist Bethel for seamen at foot of Rector street, Rev. Dr. Spring's church, Beekman street, and St. George's, Episcopal, same street. Total, three Episcopal, one Baptist, one Methodist, and one Presbyterian, besides two small places for seamen. All these churches (except those for seamen) existed generally at the date above mentioned, say in 1826, and were generally more crowded than at present. So that there has been an actual extinction or removal of twelve churches out of eighteen that existed in three lower wards at that date, or soon after. And in the meantime the population of those wards has largely increased, as will be seen by the following statements:

Ward.	Pop. in 1826.	Do. in 1850.
1	9,929	19,755
2	9,315	6,616
3	10,801	10,356
Total,	30,045	36,727
		30,045
Increase,		6,682

Were we to look at the next tier of wards, extending northward say as far as Canal street, we should find still fewer churches in proportion to the population. According to the census of 1850, the population of the

4th Ward was	23,350
5th do.	24,691
6th do.	25,699
Total	70,740"

In these limits there are supposed to be not more than a dozen churches. The Journal recommends the distribution of tracts, and the establishment of Mission churches to supply the destitute.

From the Gospel Messenger.

Pantheism.

Dear Mr. Editor: Pantheism seems to be a prevailing tendency of the present age; and it is so easy a matter to embrace Pantheistic notions of things, that I, for one, am anxious to be guarded against the infection in every possible way.

On this account I take the liberty of writing to you, that I maay be placed on my guard against the "essential Pantheism" of "Wilberforce on the Incarnation." When I find the learned editor of the Church Review, gravely charging the work of Archbishop Wilberforce as "essentially Pantheistic," I must confess, I am fearfully apprehensive lest the tendency of my own mind and of my studies should involve me in what I regard, perhaps in the abstract, to be a most fatal error. I can easily see why this tendency of Wilberforce should have been overlooked by Professor Turner, if the charge be correct, but yet I am unable to perceive the least ground for the charge made against Wilberforce by the editor of the Church Review.

I have heard the same charge repeated more than once; but have never yet been informed in what particulars it could be substantiated; and now, Mr. Editor, if either yourself or any of your learned correspondents can inform me, I should be glad to see the particulars specified.

I must confess I had believed the work to be a good antidote to German Rationalism, to Pantheism, and all the doubts which could be entertained as to the question of our Lord's Divinity, and so far as I have been able to perceive, the work of Wilberforce corresponds with all the early and approved discussions of this last named subject. I may be mistaken. If so I wish to be "set right."

The promised Review will probably enter into this matter; but I have hardly patience to wait for it. I may be Pantheistic, for I conceive it possible for one who is tinctured with this error to be mistaken, and really capable of charging the same upon others, when the *beam is in his own eye.*

With the relations which generation sustains to regeneration—the first Adam to the second—the fall to the provision for restoration—and all these in application to the human family, I shuld be glad to see in what respect Wilberforce is defective—particularly how he has drawn from the German schools—and more particularly still in what respect he is "essentially Pantheistic." My whole object, believe me, Mr. Editor, is to ascertain the truth.

Very truly, Yours, &c.,
E. H. P.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 68 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

THE BRITISH PERIODICALS
AND THE
FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the

"*Farmer's Guide to Scientific and Practical Agriculture,*"

By Henry Stevens, F. R. S, of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &.c

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is old at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz

THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editionsare issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

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For any one of the four Reviews,	$3,00	per annum.
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A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or or of one Review to be *to one address* for $9; 4 cop of the 4 Reviews and Blackwood. $30; and so on.

⁂ Orders from clubs must be sent direct to the publishers as no discount from these prices can be allowed to Agents.

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PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juiee of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

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It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
June 21-3m 10 Wall street, N.Y.

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

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THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
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Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
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Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY,
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor,
March 90, 1850—tf No. 120 Bleeker st. cor Wooster st.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co.,"
August 11, 1850.

Balance January 1st, 1850			$935,994 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850	$281,808 20		
" " interest " "	29,581 36		
		311,389 56	
Paid losses, expenses, and for purchased policies	$81,581 75		
Paid on dividends, 1847 and 1848, and interest do	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			1,082.618 09
ASSETS.			
Cash on hand	6.941 34		
Bonds and mortgages	375,889 45		
Real estate	16,968 11		
Premium notes drawing 6 per ct. interest, secured by policies	664,043 47		
Loans on scrip	6,015 01		
Paid at agencies, and in course of transmission	12,760 70		
			1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretery,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two sets of keys and two octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with stops, two sets of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.

New York, August 4, 1849.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

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Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the opfiont the proprietor.